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KAPILA SAṀHITĀ

(Text with English Translation and Critical Study)

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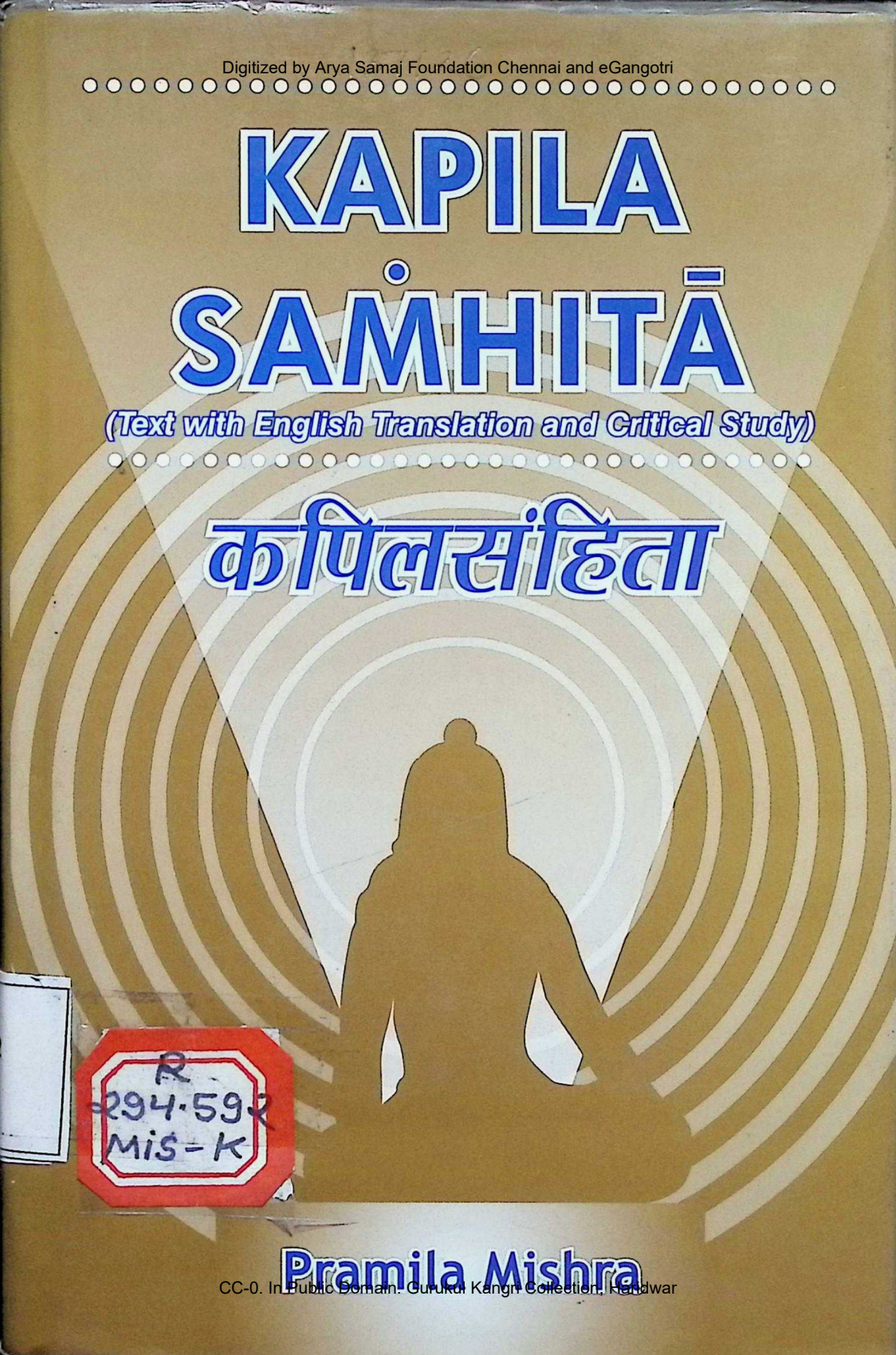

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The Purāṇas have been treated in India as encyclopedias for all people with regard to religious practices of Hindus in ancient and medieval India. Though some of the Purāṇas are of much earlier date, there are a few extant Purāṇic works of late origin shedding flood of light on the development of religious beliefs and practices of different regions. These are called sthalamāhātmyas. The **Kapila-Saṁhitā** is one such Sthalamāhātmya depicting the glory of the four holy places of Orissa viz. Kṛṣṇa-kṣetra, the known Puruṣottama-kṣetra at puri, Arka-Kṣetra, the famous place of sun-worship at Koṇārka, Pārvati-kṣetra, the famous abode of Śākta-worship at Jajpur and the Hara-kṣetra, the known abode of Liṅgarāja in the temple of Bhubaneśwar as well as Kapilāsa, the place of pilgrimage dedicated to Lord Śiva in the Dhenkanal district. All these Kṣetras have played significant roles in bringing a cultural synthesis in India in general and Orissa in particular.

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विषय संख्या _____ आगत नं० 137126
लेखक Mishra, pramila
शीर्षक Kapila-Sambita : Text with English Translation & Study

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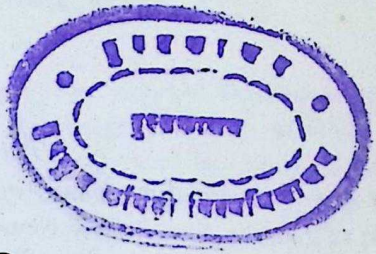
KAPILA-SAṂHITĀ

(Text with English Translation & Study)



By
Dr. (Smt.) Pramila Mishra

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PREFACE

Orissa, with her glorious past has witnessed the rise and upheaval of various cults merging in one another. She has definite contribution to make towards the study of the history of religious faith and movement of our country well known as the melting pot of various cults and civilizations. For the proper estimate of life, legend, culture and religion of Orissa in the past, the study of the various regional Purāṇic tests like *Ekāmra-Purāṇa, Ekāmra Candrikā, Svarṇādri-Mahodaya and Kapila-Saṁhitā is a sine qua non.*

Kapila-Saṁhitā, a well known Puraāṇic text depicts the glory of the four holy places of Orissa viz. Kṛṣṇa-kṣetra, the known Puruṣottama-kṣetra at Puri, Arka-Kṣetra, the famous place of Sun-temple at Koṇārka, Pārvatī-Kṣetra, the famous abode of Śākta-worship at Jajpur and the Hara-kṣetra, the known abode of Liṅgarāja in the temple of Bhubaneswar as well as Kapilāsa, the place of pilgrimage dedicated to Lord Śiva in the Dhenkanal district. Although this text possesses some of the Purāṇic characteristics, it is neither included in the famous list of eighteen Purāṇa highlighting the signifficance of the four ancient sacred sites of Orissa and is written by way of retelling the stories clustered around individual shrines and their surroundings. *Kapila Saṁhitā* due to its unique nature of religious syncretism, departs itself from other individualised types of Orissan works viz. *Ekāmra-Purāṇa, Ekāmra Candrikā, Svarṇādri-Mahodaya, Prācī-Māhātmya, Arka-kṣetra-Māhātmya* and *Virajā-Māhātmya etc.*

This critical edition of *Kapila- Saṁhitā* consisting of twenty one chapters is based on six palm leaf manuscripts.

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Among them five manuscripts were procured from Orissa State Museum and the other one was procured from the Parijā Library of Utkal University. Besides preliminaries and conclusion this work constitutes five chapters. The first chapter is devvoted to a detailed sketch of the Critical apparatus where the source materials for the critical edition are described. While critically editing the text suffieient care has been taken to collate the Manuscripts following the basic principles of textual criticism. Suitable emendations are made barring some Purāṇic peculiarities which must originally have come from the author. Besides the basic Manuscripts some other works either in print or in Manuscript from have been taken for consideration and these include testimonia.

The second chapter forms the main part of the thesis i.e. the reconstituted text and the third chapter is based on an English rendering of the edited text. The fourth chapter entitled 'The Title, Author and Date' describes the justification of the title while taking into consideration about the concept of Saṁhitā, the Purāṇic nature of the work and the text as a Sthalapurāṇa. It also depicts various issues regarding the authorship and the date of composition. Finally, the fifth chapter entitled "Analysis of the contents of the text" describes in detail the episodes, the divinities, sacred spots and the festivals connected with each of the four sacred places viz., Kṛṣṇa-kṣetra, Arka-kṣetra, Pārvatī-kṣetra and Hara-Kṣetra. All these kṣetras have played significant roles in bringing a cultural synthesis in India in general and Orissa in particular. This work, no doubt is an humble attempt which sheds light on some of the unknown aspects of Orissan culture.

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ACKNOWLEDGMENT

Before presenting this humble work it is my duty to acknowledge various types of help that I have received from great personalities and institutions. First of all I express my sincere gratitude with deep sense of reverence to my Research Guide, Dr. U.N. Dhal, the then Head of the Department of Sanskrit of Utkal University, whose constant encouragement and proper guidance enabled me to complete this work.

I am deeply indebted to my esteemed teacher Prof. A.C. Swain, formerly Professor and Head of the Department of Sanskrit, Utkal Univerisity, who despite of his busy schedule of activities, has helped me in translating this text into English.

I am highly grateful to Late Pandit Nilamani Mishra, the then curator, of the Manuscript Section of Orissa State Museum, who inspired me to take up this work for my Ph.D. thesis. Further, I express my gratitude to Late Pandit Somanatha Rath, who assisted me in my editorial work.

I am also grateful to Dr. Bhagaban Panda, the secretary of the Kedaranatha Gavesana Pratisthana, Bhubaneswar and my friend Dr. Raghunath Panda, Reader in Sanskrit of Utkal University for their suggestions and inspirations, My special thanks are due to Dr. Mamata Mishra, for her constant help in asisting me for collating the manuscripts in the Orissa State Museum where she was working during those days.

I express my heartfelt gratitude to my husband Prof. A.C. Sarangi, presently the Vice-Chancellor of Shri Jagannath Sanskrit University, Puri for his constant inspiration, valuable suggestions and guidance at every stage particularly during the

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completion of this thesis. Further, I am thankful to the authorities of Orissa State Museum., Bhubaneswar and the Parija Library of Utkal University, who have permitted me to utilise their books and manuscripts for the successful completion of this work.

Lastly, my hearty thanks are due to our publishers, Shri Subhas - Dipak Jain and the staff of New Bharatiya Book Carporation, Delhi.

I dedicate this work in the sacred memory of my revered father, late Padmanabha Mishra, whose inspiration was the source of my entry into the field of Sanskrit studies.

Pramila Mishra

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FOREWARD

Of all the six Chapters contained in the treatise the author has exerted most for bringing out a correct collected edited text extending from p. 11 to p. 116. The Chapt, III contains a basic translation of the text. In Chapt. IV, the author has discussed the justification of the title, whether to take the text as a sthala-Purāṇa or Upa-purāṇa, various ancedotes relating to Kapila and the possible date of the compilation of the text. In Chapt. V. under the title 'Analysis of the contents of the text' we get accounts of the holy places of Puri, Koṇārka, Jajpur, the beautiful Kailāsa mountain and the Ekāmra-Kṣetra. The thesis is surely something very simple, very comprehensive and overwhelmingly important. To me, it appears Mrs. Misra to be a consummate artist in preparing this critical edition.

I wish her all success.

Sd-

(Prof. (Dr.) Anam Charan Swain)

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ABBREVIATIONS

AV	—	*Atharvva-Veda*
BG	—	*Bhagavadgītā*
BP	—	*Brahma-Purāṇa*
Bh.P	—	*Bhaviṣya-Purāṇa*
EC	—	*Ekāmra-Candrikā*
EP	—	*Ekāmra-Candrikā*
KP	—	*Kapila-Purāṇa*
Mbh	—	*Mahābhārata*
MP	—	*Matsya-Purāṇa*
MS	—	*Manuscript*
MSS	—	*Manuscripts*
NM	—	*Nīlādri-Mahodaya*
OHRJ	—	Orissa Historical Research Journal
OSM	—	Orissa State Museum
P	—	Pāṇini
PL	—	Parija Library
PM	—	*Puruṣottama-Māhātmya*
PP	—	*Padma-Purāṇa*
RV	—	*Ṛg Veda*
ŚBr.	—	*Śatapatha-Brāhmaṇa*
ŚKD	—	*Śabdakalpadruma*
SM	—	*Svarṇādri-Mahodaya*
SP	—	*Skanda-Purāṇa*
VM	—	*Virajā-kṣetra-Māhātmya*

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CHAPTER 1

THE CRITICAL APPARATUS

The critical edition of *Kapila-Saṁhitā (KS)* is based on six MSS procured from different places like the manuscript section of Orissa State Museum, (OSM), Bhubaneswar and the manuscript section of Parija Library (PL), Utkal University, Vanivihar, Bhubaneswar. All these MSS forming the critical apparatus are well collated.

These MSS are written on palm leaves in Oriya script and in Devanāgarī version.

For the sake of convenience each MS is allotted an alphabet to represent the corresponding catalogue number as follows :

Catalogue Number	Finding Place	Alphabet
P.193	OSM	A
P.240	OSM	B
P.302	OSM	C
P.352	OSM	D
P.585	OSM	E
1143	PL	F

(i) Detailed accounts of the manuscripts

A

It contains 87 folios with about 5 lines in each folio and each line contains 55 to 60 letters, size 31. 2 × 3.5 cm. It was presented by Pt., Nilamani Mishra to the library of OSM. The find spot is not known. It is a complete MS consisting of twenty one adhyāyas. The verses are not numbered but the adhyāyas

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are numbered serially. It is badly worm eaten and some of the folios are broken. It begins with *śrīgaṇeśāya namaḥ. Oṁ namo bhagavate vāsudevāya.*The colophon to the first adhyāya runs thus — *Iti śrī kapila-saṁhitāyāṁ ṛṣipraśno nāma prathamódhyāyaḥ.* The colophon at the end of each adhyāya indicates the subject matter of the particular adhyāya but there is no final colophon at the end of the MS. Time is not known. There are very few lacuna in it.

This MS was presented to the library of OSM by Damodara Das of Nayagarh. Total number to folia 66; size 39.1 × 3.3 cm. There are 3 to 5 lines in a page. All the folios are numbered properly but the verses are not numbered. It contains twenty one adhyāyas and as such complete in nature. The condition of the MS is good and laćuna are very few. It opens with śrī *gaṇeśāya namaḥ* and ends with *itiśrī kapila-saṁhitāyāṁ nilakandare nandikeśvara-saṁvāde ekaviṁśódhyāyaḥ.*At the end of the MS the scribe has added a few verses dedicated to Lord Śiva. But these lines do not give any information about the author or his date. After these lines the copyist in Oriya language has mentioned his name as Ananta Mishra, a brahmin by caste and states that it was written in the thirty fourth year of Rāmacandra Deva (1559 A.D. -1568 A.D.)

C

It was collected from Gaḍamāṇitrī of Khurda and was presented to the manuscript section of OSM by Pt. Nilamani Mishra. Total number of folios 55 with four lines per page and 85 to 99 letters per line. Size 39.9 × 3.3 cm. It is a complete MS with twenty one adhyāyas. Ślokas are not numbered but all the folios are numbered properly. It is in a bad state of preservatrion. Some of the folios are worm-eaten and some are broken. It contains few mistakes. Like the other MSS it begins with *śrī gaṇeśāya namaḥ* and adds *oṁ namo bhagavate vāsudevāya. avighnamastu.* The colphon to the last adhyāya only indicates it's subject matter but nothing has been referred to about the author or his date. The concluding lines at the end

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of the MS make it clear that it was copied on Friday in the eleventh day of the dark half of Vaiśākha in the fourth year of the king Divyasiṁha Deva (1793 A.d. - 1798 A.D.)

Here the scribe has not furnished with any information about himself.

D

It contains 192 folios with about 4 lines to a page and each line consists of 92 to 95 letters. Size 40.6 × 3 cm. Out of these 192 folios first 58 folios contain *Vaiśākha Māhātmya*, from 59 to 110 *Kapila-Saṁhitā* and from 111 to 192 *Kārtika Māhāmya*. It is preserved in the OSM being collected from Nayagarh. Although some folios in chapter 18 are broken, still it is in a good condition. All the Adhyāyas are numbered but the verses are not numbered. So far as the reading is concerned it agrees with MS 'B'. it is complete and provides ideal reading. It begins with *śrī gaṇeśāya namaḥ, avighnam astu* and ends with *iti śrī kapila-saṁhitāyāṁ nilakaṇṭhanandikeśvara– saṁvāde ekaviṁśódhyāyaḥ*. Then the scribe in regional language mentions his name as Bhagavan Mishra and informs that it was copied on the eleventh day in the dark half of Kārtika in the twentyfifth year of Bīrakiśora Deva (1737 A.D.- 1793 A.D.)

E

It is the best among the MSS available in the manuscript section of OSM. It belongs to Rājāsāheb of Barāmbā Palace, Cuttack. It is very carefully written and well preserved. Number of folios 110; size 33 × 3.2 cm. There are about 14 lines in a page and 77 to 82 letters in a line. Out of 110 folios the first 57 folios contain the test *Kapila-Saṁhitā* and the rest is about *Bhāgavata*. Here the ślokas are not numbered. The text is complete and there are very few defects in it. Very often it agrees with MS 'A' and furnishes with excellent readings. So it is accepted as one of the base-materials for the purpose of collation. It opens with śrī vighnarājaśaraṇam and like other MSS the colophon to the last adhyāya only indicates the subject matter of that chapter but nothing has been mentioned about

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the author or his date. At the end, the scribe writes his own name as Somanātha.

F

It is preserved in the manuscript section of Parija Library, Utkal University, Vanivihar, Bhubaneswar. As per the record in the catalogue describeing the MSS, it contains 77 folios. But the present MS bearing the catalogue number 1143 starts from folio 31 and ends at 75 (one side only) and contains the text of *KS*. It seems that the pages from 1 to 30 may contain another text. The page 75 of this present MS contains 9 verses of *KS* and one line of verse 10 describes the river Prācī. It appears that the folios 76 and 77 might be attached to another MS dealing with the river Prācī or these two folios might have been lost. The size of each folio is 33 × 3 cm. there are 5 lines in each folio and each line acontains about 78 letters. The condition of the MS is very bad. Some words are totally worm-eaten and sometimes a part of the folio is broken. So it carries some mistakes here and there. The text is complete and all the chapters are regularly numbered, but not the verses. The writing is clear and fairly copy is not mentioned here.

Besides the above said MSS there is another MS of *KS* in the Manuscript section of OSM bearing the catalogue No P. 678. As it is badly worm-eaten and very difficult to handle it is not included in the critical apparatus.

(i) Testimonia

(a) There is one printed text entitled *Kapila-purāṇa* edited by Krishnamani Tripathy. It was published by Chaukambā Surabhāratī Prakāśana, Vārāṇasī in 1981. This edition is based on a handwritten MS preserved in the Saraswati Bhavan Library of Sampurṇānanda Sanskrit University, Vārāṇasī bearing the No. 16404. It is a MS of 56 pages. According to the view of the eiditor it contains various grammatical errors with many non-Pāṇiniyan usages. The subject matter as a whole is similar to that of *KS* but the version varies in many places. Though this

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edited text is not included in the critical apparatus, some of its ideal readings are utilised when necessary.

(b) There is another printed unedited text of *KS* published by Late R. Gargabaṭu from Dutta Press, Cuttack in the year 1928. In page 21 of "*A Descriptive Catalogue of Sanskrit MSS* Vol. III, K. N. Mohapatra has mentioned that this book is based on a single MS having 90 folios with size 12.2 × 1.3 cm. It is complete in nature and is in a good condition. The find spot of this MS is Khurda and it was copied in Oriya script in the 19th century. Here all the adhyāyas are numbered but not the verses. Though it includes all the 21 adhyāyas, in some places some of the couplets are missing. In spite of some printing mistakes and few grammatical errors it was of great help in settling readings.

(c) There is one unpublished Oriya translation of *KS* by Nilakantha Das available in the OSM bearing the catalogue No. ORP. 267. It has a number of variations and is full of spelling and grammatical mistakes. This translation appears to be a deviation from the original one as it consists of many imaginary insertions of the translator. However, it has been of some meagre help for the English translation of the text.

(iii) Grouping of Manuscripts

The MSS utilised for the critical edition of *KS* are almost identical in nature. So far as the contents are concerned, they differ very little from one another. They all are complete in nature and have the same colophon at the end of each chapter indicating the subject mater of the specific chapter. Since all the MSS deal with the same subject and Sanskrit language, they can be put under one group. Considering the condition of the MSS we can divide them into two broad groups of good and bad condition.

MSS

Good Condition	Bad Condition
B, C, D, E	A, F

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(iv) Omissions and Commissions in the manuscripts

We find many omissions and additions in the MSS here and there. A list of the omitted verses and additional lines is given below.

(a) Omissions

Ch. No.	Name of the MSS	Omitted Lines and Verses (V. – Verse; VV – Verses)
3	C	V. 23 to the first line of V.25
4	A,E	1st line of V.3
	A,D	*indradyumna uvāca* before V.5
	D	VV. 13 to 16
5	A	Last line of V. 27
	D	Last line of V.7, last line of V. 36 to 39, V. 47 and the last line of V. 48
6.	A	1st line of V.3
	A,B,C	Last line of V.7
	D	1st line of V.6
	E	Last line of V. 7 to V. 8
7.	B	Last line of V. 11 and 1st line of V.29
8.	D	V. 10, 1st line of V. 11
9.	F	Last line of V. 8 to 10
10.	B	1st line of V. 20
	D	Last line of V. 20
11.	A	1st line of V. 24
	D	Last line of V. 30, last line of V. 32 to the 1st line of V. 34
	E	VV. 45 to 47
12.	A	Last line of V. 29 to the 1st line of 31
	D	Last line of V. 11, last line of 22 and 1st line of 23
	F	Last line of V.26 and 1st line of 27
13.	B	V. 18

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14.	A	Last line of V. 14 to the 1st line of 21 and VV. 52 to 58
	B	Last line of V. 50 to the 1st line of V. 52
	E	1st line of V. 58
15.	A	Last line of V. 9
16.	A	Last line of V. 9 to the 1st line of V. 11, V. 49 and the 1st line of 50
	C	Last line of V. 33 to 1st line of V. 56
	D	1st line of V.30, V. 62 and 1st line of V. 63
17.	F	1st line of V. 61
18.	B	1st line of V. 72
	D	1st line of V. 62
19.	A	VV. 8 to 15
	B	Last line of V. 24. last line of 34 and last line of V. 35
	D	Last line of V. 4, last line of V. 34
20.	B	Last line of V. 41, 1st line of V.51
	C, E, F	VV. 13 to 36
	D	Last line of V. 41
21	B, D	Oṁ in the 1st line of V. 29
	D	V.30 to the 1st line of V. 33, last line of V. 45 to the 1st line of V. 47

(b) Additions

Ch. No.	Name of the MSS	Additional Lines and Verses (V. – Verse; VV – Verses)
1	A, C	In the beginning of the text add *oṁ namo bhagvate vāsudevāya*
	B	adds these lines after V.1 *taṁ vedaśāstraparinisṭhita-śuddhabuddhiṁ carmāmbaraṁ suramunīndranutaṁ-kavīndram*

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		kṛṣṇatviṣaṁ kanakapiṅgaja ṭākalāpam vyāsaṁ namāmi śirasā tilakaṁ muninām
	C.D	add in the beginning of the text *avighnam astu*
	E	add *śrī vighnarājaśaraṇam* in the beginning of the text
5.	A, B,E,	add *śrī* before *bharadvāja uvāca* preceding V. 1
11.	B, D	add *śrī* before *vāsudeva uvāca preceding* V. 57
	E	add *śri* before *śiva uvāca* preceding V. 9
16.	B	add *śrī* before *mahādeva uvāca* preceding V. 50
18.	B,D, E	*oṁ* before V. 68
19.	E,F	*oṁ* in the beginning of 1st line of V. 15
20	C	*oṁ* in the beginning of the 1st line of V. 8
21	B,D	after V. 44 add *mahājaleśvaraṁ kāñcyāṁ kāveryāṁ praṇaveśvaram evaṁ bahuvidhaṁ rūpaṁ sarvatīrtheṣu saṁśritam and after V. 47 add trailokye saṁsthitaṁ māṁ vai bhaja tvaṁ nandikeśvara*

Peculiarities in the Manuscripts

(a) Peculiar Usages

We come across some word-forms in the text which are non-Pāṇiniyan in nature. However, these are not emended in the reconstituted text accepting them as Purāṇic peculiarities. some of them are cited below.

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Ch. No.	Verse No.	Wrong use
12	32	paṭhate, śṛṇute
13	14	tyajase
15	25	gacchadhvaṁ, kurudhvaṁ
15	30	śṛṇudhvaṁ

(b) Wrong Use of Gender

Ch. No.	Verse No.	Wrong use
9	18	yadādhṛtaṁ ca kailāsaṁ rāvaṇena durātmanā

(c) Wrong Use of Sibilants

Due to scribal errors the sibilants ś, ṣ are not used correctly in the MSS However, they are corrected in the re-constituted text. A few examples are cited below

Ch. No.	Verse No.	MSS	Incorrect Use	Correct Use
1	28	All MSS	*duskaram*	*duṣkaram*
2	3	B	praṇāsanam	praṇāśanam
13	C		śalilārtham	salilārtham
5	35	All MSS	svapacād	śvapacād
7	5	C	kāsyām	kāśyām
9	45	A	pradāṣyāmi	pradāsyāmi
11	61	D	vārāṇaśī	vārāṇasī
16	4	D	śravati	ṣravati

(d) Wrong Use of Vowels

In some of the MSS the long vowels *ī* and *ū* are wrongly used in place of short vowels and vice versa. While reconstituting the text these are used correctly. Some illustrations are given below.

Ch. No.	Verse No.	MSS	Incorrect Use	Correct Use
4	4	B	*saṁpūṭikā*	*saṁpūṭikā*
5	24	A	*bhūjo*	*bhujo*
	24	A,C,D	*vibhuṣitaḥ*	*bibhūṣitaḥ*
6	55	A	*sādhakābhiṣta*	*sādhakābhīṣta*
8	42	C	*avipuritam*	*avipūritam*

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9	15	C	*prasīdhyati*	*prasīdhyati*
10	23	A,B,C, D, F	*jānidhvam*	*jānīdhvam*
15	18	B, C, D	*bhuto*	*bhūto*

(iv) Emendations

Sufficient care has been taken to reconstruct the text without affecting its Purāṇic peculiarities. However, a few emendations are made keeping in view of grammatical errors. These are given below.

Ch. No.	Verse No.	Incorrect Reading	Emended Reading
1	12	*gīyate dvijāh*	*gīyate dvijah*
4	5	*vāmāṅgaḥ*	*vāmāṅgam*
7	25	*Kapilā*	*Kāpila*
9	44	*āgataṁ te*	*āgatastvaṁ*
17	70	*maheśānam*	*maheśasya*

Out of these six MSS 'A' and 'B' very often agree with 'E' and 'D' respectively. Although the MS 'F' is in very bad condition still sometimes its readings are helpful in reconstructing the text. Above all, as the most dependable MS 'E' serves as the base-material.

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KAPILA - SAṀHITĀ

कपिलसंहिता

प्रथमोऽध्यायः

श्रीगणेशाय नमः[1]

Salutation to Śrī Gaṇeśa

नारायणं नमस्कृत्य नरं चैव नरोत्तमम्।
देवीं सरस्वतीं व्यासं[2] **ततोजयमुदीरयेत्**[3] **॥१॥**

Having bowed down to Nārāyaṇa and Nara, the most exalted male being, and also to the goddess Sarasvatī, must the word Jaya be uttered.

[4]पान्तु वो जलदश्यामाः शार्ङ्गज्याघातकर्कशाः।
त्रैलोक्यमण्डपस्तम्भाश्चत्वारो हरिबाहवः ॥२॥

Let the four arms of Hari, dark like the cloud, hardened by the strings of bow and pillar to the pavilion of the three worlds protect you.

---

1. E. श्री विघ्नराजशरणम्, G. श्री शिवाय नमः, A.C.add ॐ नमो भगवते वासुदेवाय, C. D.add अविघ्नमस्तु।
2. A. C. D. E. चैव।
3. F omits this verse.
4. B. adds तं वेदशास्त्रपरिनिष्ठितशुद्धबुद्धिं।
चर्माम्बरं सुरमुनीन्द्रनुतं कवीन्द्रम्॥
कृष्णत्विषं कनकपिङ्गजटाकलापं।
व्यासं नमामि शिरसा तिलकं मुनीनाम्॥

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सत्यजिदुवाच
Satyajit said

मया श्रुतानि क्षेत्राणि पुण्यान्यघहराणि च ।
इदानीं श्रोतुमिच्छामि क्षेत्राण्युत्कलदेशके ॥३॥

I have heard of the holy places which remove sins. Now I would like to hear about the sacred places of the land of Utkal.

तेषु क्षेत्रेषु यत्पुण्यं यत्तीर्थं याश्चदेवताः ।
यदाश्रमं च या नद्यस्तान् सर्वान् कथयस्व माम् ॥४॥

Tell me all about those holy sanctified spots in those sacred places, the gods and goddesses presiding there, the hermitages and the rivers flowing there.

त्वत्प्रसादाद् भविष्यामि कृतार्थोऽहं महामुने ।
सर्वाभिः देवताभिस्त्वं[1] वन्द्यः पूज्यतमः प्रभो ॥५॥

O great sage ! Through your blessings my aim and object will be fruitful; O Lord ! You are the most adorable and venerable along with all the gods and goddesses.

त्वं हि सर्वाणि जानासि पुराणाष्टदशानि च ।
सर्वशास्त्राणि जानासि सर्वज्ञस्त्वं महामुने ॥६॥

You know everything along with eighteen purāṇas, you are proficient in all the śāstras, O great sage, you are omniscient.

---

1. B. 0 श्च।

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कपिल उवाच

Kapila said

कथयामि रहस्यं त्वां श्रृणुष्वैकमना नृप ।
येषां स्मरणमात्रेण किल्विषा यान्ति वै क्षयम्[1] ।।७।।

I would tell you the secret. Listen to me O king, with devoted attention. Just by remembering those sacred places one is completely free from all sins.

वर्षाणां भारतः श्रेष्ठो देशानामुत्कलः श्रुतः ।
उत्कलस्य समो देशो देशो[2] नास्ति महीतले ।।८।।

The country Bhārata is the super most of all the countries. Of all the regions the land of Utkal is well-known. In entire earth there is no region equal to the land of Utkal.

[3]अत्रैवोदाहरन्तीममितिहासं पुरातनम्।
ऋषीणां चैव सम्वादं भरद्वाजेन धीमता।।९।।

In this connection people allude to the ancient history, i.e., the conversation of the sages with the intelligent Bharadvāja.

पुष्करे च वने पुण्ये तिष्ठन्तो मुनिसत्तमाः।
भरद्वाजमिदं प्रोचुस्ते सर्वे च हतांहसः।।१०।।

All the wise sages with their sins destroyed while residing in the holy Puṣkara forest spoke thus to Bharadvāja.

---

1. F. संक्षयं। 2. B. D. E पुण्यो।
3. E तत्रै०

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ऋषयः ऊचुः

Sages said

अस्मिन् पुण्यवने विप्र ! यत्पुण्यं समुदाहृ।
पापानां चैव यद्भोग्यं तत्सर्वं कथयस्व नः॥१॥

Tell us everything O wise sage, the religious merit that is to be acquired and the sins for which one has to suffer.

भरद्वाज उवाच

Bharadvāja said

तस्मिन् पुण्यवने विप्रा ये वसन्ति नरोत्तमाः[1]।
तेषां भाग्यवतां जन्म सफलं गीयते द्विजैः[2]॥१२॥

The Brahmins proclaim that all the best of the people residing in this holy forest are fortunate in the sense that their birth (in this land) has been fruitful.

पुष्करेऽस्मिन् वने विप्राः ! येऽर्चयन्ति[3] जनार्दनम्।
सर्वपापक्षयं कृत्वा हरेः पदमवाप्नुयुः[4]॥१३॥

O Brahmins, all those who worship Janāradana in this Puṣkara forest freed from all their sins, (they) are merged in the feet of Hari.

---

1. D. omits this line.
2. This is the emended reading. *D omits this verse.
3. B. चिन्तयन्ति।
4. D omits this verse

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अत्र ये स्थातुमिच्छन्ति वीतरागा विकल्मषाः।
तेषां भाग्यवतां पित्रोः सफलं जीवनं श्रुतम्।।१४।।

Bereft of all attachment and sins of those fortunate people who like to reside here, the life of their parents is fruitful, so it is heard.

येऽत्र दानं द्विजातिभ्यः संप्रयच्छन्ति भक्तितः।
ते स्वर्गलोकमासाद्य न च्यवन्ति कदाचन।।१५।।

They who out of devotion make gifts here to the Brahmins attain the heavenly world from which they never return.

स्वल्पपुण्यं बहुतरं भवत्यत्र तपोधनाः।
देवताः स्थातुमिच्छन्ति इतरे का कथा द्विजा[1]।।१६।।

The slightest merit acquired here O sages, becomes manifold, gods and goddesses are desirous of residing here, what to speak of others, O Brahmins.

स्वपन्त्यत्र च[2] ये ते वै प्रणमन्ति जनार्दनम्।
भोजनं कुर्वते येऽत्र ते यजन्ति महेश्वरम्[3]।।१७।।

Those devotees who go to sleep here, bow down to Janārdana (Lord Viṣṇu) those who take their food here they actually perform the sacrifice in honour to Lord Maheśvara.

---

1. B.D. का कथापीतरेजने०।
2. D. तु, A. C. omit this।
3. D. Omit this line.

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अत्र प्राणान् परित्यज्य गताः स्वर्गं नरोत्तमाः।
एवमादिगुणं चास्य पुष्करस्य तपोधनाः[1]* ॥१८॥

Having breathed their last here, kings and princes have attained heaven, these are the merits, O sages, of this (holy land) Puṣkara.

एतत्पुण्यतमं तीर्थं वनानामुत्तमं श्रुतम्।
देवताभिः समाजुष्टं सर्वतीर्थैरभिप्लुतम्[2] ॥१९॥

This is the holiest sacred place; and this is the best of the forests. Frequented by the gods this sacred land abounds in all types of holy spots.

बकुलैश्चम्पकैर्वृक्षैः दाडिमैरतिशोभितैः[3]।
अशोकैश्चैव पुन्नगैः कर्णिकारैः सपाटलैः[4] ॥२०॥

पूगैः पनसकैर्वृक्षैर्नारिकेलैश्च खार्जुरैः।
साल-ताल-तमालैश्च वटैरश्वत्थकैस्तथा॥२१॥

एवं नानाविधैर्वृक्षैः पूरितं तत्समन्ततः।
मल्लीजातीसमायुक्तं कुन्दपुष्पैः सुशोभितम्[5] ॥२२॥

20-22 Beautiful looking trees like Bakula, Champā, Dāḍima, Aśoka, Punnāga, Karṇīkāra and Pāṭala, Pūga, Paṇasa, Coconut, Date, Sāla, Tāla and Tamāla, Banyan and Aśvattha : with all these different types of trees the holy land is filled all around. Filled with flowering plants like Malli and Jāti the land looks extremely splendid with the Kunda blossoms.

---

1. B. द्विजोत्तमा। * B. F. read this line first in this verse.।
2. B.D. अभिष्टुतं। 3. E. अभिशोभितैः ० ।
4. E. श्वपाटलैः। 5. B.D. अभिष्टुतं।

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तुलसीदमनैर्युक्तं पवित्रं पापनाशनम्।
अत्र पापन्तु कुर्वन्ति ये नरा मोहसंयुताः।
पुनस्तेषां पुनर्जन्म भवेद्वै भूमिपालकाः।।२३।।

This land endowed with the leaves of the Tulasī plant, is holy and destroyer of all sins. Those deluded people, O king, who commit sinful deeds here forsooth do not have to take a rebirth

अणुमात्रमघं चात्र भवेद् भो पर्वतोपमम्।
अत्र प्रतिग्रहं घोरं हालाहलविषोपमम्।।२४।।

A little sin committed here assumes the size of a mountain. Receiving of gifts here turns out to be horrible *Halāhala poison.*

अन्यक्षेत्रेषु यत्पुण्यं तदवाप्यक्षयं भवेत्।
इषत्पापं भवेत्चात्र मेरूतुल्यं महीसुराः।।२५।।

The religious merit acquired here becomes inexhaustible unlike that acquired in other holy places. A little of sinful act committed here, O Brahmins, assumes the size of mount Meru.

एतस्मात् कारणाद् विप्राः यदीच्छथ[1] परांगतिम्।
पापानि च परित्यज्य पुण्यमत्र समाचर[2]।।२६।।

On account of this, O Brahmins, if you are desirous of getting final beatitude, give up doing sinful acts, engage yourself here doing righteous deeds.

---

1. B. गच्छत्यथ।
2. D. ० चरेत्।

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इति तस्य वचः श्रुत्वा मुनयः पुण्यलालसाः।
ऊचुस्ते घनगम्भीरं भरद्वाजं महद्वचः ॥२७॥

Thus having listened to his words anxious to acquire religious merit, sages told Bharadvāja solemn words deep and replete with meaning.

ऋषयः ऊचुः
Sages said

दुष्करं[1] त्वत्र[2] पुण्यं वै भरद्वाज महामते[3] !
पापं पुण्यसमं[4] यत्र[5] तस्थानं वद नः प्रभो[6] ॥२८॥

O high souled Bharadvāja! It is really difficult to acquire religious merit here. Please tell us about that place where a sinful deed gives the same fruit as a righteous deed.

भरद्वाज उवाच
Bharadvāja said

अयमर्थो मयापृष्टः कृशकेतुः पुरा द्विजाः।
स यदाह शृणुध्वं तद् भवपाशविमोचनम्॥२९॥

In olden days, O sages, I asked this question to Lord Brahmā. Listen to what he told which leads to losening of the fetters of the worlds.

---

1. D. पुस्कलं।
2. B. तस्य, D. तत्र।
3. B. ० मुने।
4. E. ० तम।
5. E. तत्र।
6. B. तत्र स्थानं प्रभो।

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देशानां प्रवरोह्येक ओड्रदेश[1] इति श्रुतः[2]।
पुण्यायन्ते च पापानि तत्र देशे वृषप्रदे[3]॥३०॥

Of all the countries the land of Oḍra is the most excellent, thus we have heard. Sinful acts turn out to be holy in that holy land.

पुण्यक्षेत्राणि तीर्थानि तत्र सन्ति महर्षयः।
अल्पपुण्यं बहुतरं भवेत्तत्र न संशयः॥३१॥

There are many sacred spots and holy shrines in that land, O grat sages! There is no doubt in it that a slight religious merit becomes more plentiful there.

इति श्रीकपिलसंहितायां ऋषिप्रश्नोनाम प्रथमोऽध्यायः

Thus ends the First Chapter of *Kapila-Saṁhitā* entitled "The question of the sages".

---

1. A. B. C. D.० तत्र
2. C. देशोऽतिविश्रुत।
3. B. शुभप्रदे।

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द्वितीयोऽध्यायः

ऋषयः ऊचुः

Sages said

विस्तरेण समाख्याहि तत्र[1] देशमहात्म्यकम्।
यास्यामस्तद्वयं देशं तिष्ठामस्तत्र देशके॥१॥

Please narrate to us in detail the glory and greatness of that land; we will go there and reside in that land.

भरद्वाज उवाच

Bhardvāja replied

सर्वपापहरं देशमोड्रं देवैस्तु वन्दितम्।
शृणुध्वं कथ्यमानं हि विस्तरेणास्य भो द्विजाः॥२॥

The land of Oḍra the remover of all sins is extolled even by the gods. Listen to the glory of this land as related by me in detail.

तस्मिन्नोड्रे[2] सदा सन्ति कृष्णार्कपार्वतीहराः।
एकस्यैकस्य क्षेत्रं तु सर्वपापप्रणाशनम्॥३॥

In that Oḍra-land gods and the goddesses like

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1. 1. E. ओड्र।
2. F. क्षेत्रे।

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Śrīkṛṣṇa, Sun (Arka), Pārvatī and Lord Śiva (Hara) reside for all time to come. A single sacred spot presided over by any of these gods and goddesses enables one to destroy all sins.

तत्र देशे द्विजश्रेष्ठाः नदीनामुत्तमा नदी।
महानदीति विख्याता सर्वपापप्रणोदिनी[1] ॥४॥

In that land, O eminent Brahmins, flows the most excellent river famous as Mahānadī which destroys all sins.

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तस्याः नद्यास्तु माहात्म्यं कथयामि पुनः पुनः।
यस्यां स्नात्वा नरः श्रेष्ठो दिव्यलोकमवाप्नुयात्॥५॥

I shall time and again tell you about the glory of that river where having taken a dip, a person attains the heavenly world.

पुरा त्रेतायुगे ब्रह्मन्[2] सुकान्ति[3] र्नामतः श्रुतः।
ब्राह्मणो सर्वशास्त्रज्ञः नीतिज्ञः पुलहात्मजः॥६॥
महेन्द्रपर्वते तिष्ठन् स प्राह पितरं द्विजः॥७॥

In olden days in Tretā-age while residing in the Mahendra mountain a Brahmin known by the name of Sukānti, proficient in all the Śāstras, well-versed in the science of morality and the son of Pulaha told thus to his father.

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1. B. D. प्रणाशिनी।
2. B. राजन्।
3. B. सुकीर्त्ति (Throughout the text B. reads सुकीर्त्ति in the place of सुक..न्ति of all other Mss) ।

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सुकान्तिरुवाच
Sukānti said

एतत्स्थानं जनाकीर्ण्णं बभूवह पितः प्रभो।
तपश्चर्तुं[1] महारण्यं[2] प्रयत्नात् कथयस्व माम्॥८॥

O father, how did a large forest suitable for practising penance come to be such a populated place? O Lord, please narrate to me with great care.

पुलह उवाच
Pulaha said

सर्वद्वन्द्वपरित्यक्तं सर्वपक्षिसुखावहम्।
मृगानेकैः समाकीर्ण्णं सिद्धगन्धर्वसेवितम्॥९॥

तपसस्तु महत्स्थानं विद्वद्भिः परिकीर्त्तितम्।
व्रज त्वं सुमना भूत्वा फलदं विन्ध्यपर्वतम्॥१०॥

The Vindhya mountain is a place bereft of all opposites; it is plesant because of all types of birds taking shelter there; full of various animals resorted to by Siddhas and Gandharvas it is declared by the wise to be an important place for practising penance. Satisfied and well-pleased you go there.

पितृवाक्यमिदं श्रुत्वा सुकान्तिः सहसा ययौ।
फलदं सर्वपुण्यानां विन्ध्याद्रिं तपसे वुधाः[3]॥११॥

Having heard of the words of his father, for practising

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1. D. कर्त्तुं।
2. D. महापुण्यं।
3. D. E. F. त्वथ।

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penance, Sukānti, O learned sages, went to the Vindhya mountain where all the religious merits become fruitful.

गत्वा स दृष्टवान् स्थानं तपसे दुर्जलं महत्।
तपोऽत्र च करिष्यामि मनसेदं विचार्य्यवान्॥१२॥

having gone to the place bereft of water, he realised that plce to be important for practising penance. 'I will practise penance here'–thus he decided in his mind.

तत्रादृष्ट्वा च सलिलं सलिलार्थं तपोऽकरोत्।
आयाहि निम्नतो देवि सरिच्छ्रेष्ठेऽम्बुधिप्रिये! ॥१३॥

तपोऽत्राहं[1] करिष्यामि मयिगङ्गे ! कृपां कुरु।
जप्त्वेदं परमं मन्त्रं मन्त्रसिद्धिमवाप ह॥१४॥

Without getting any trace of water there, he resorted to austerities for the sake of water. O goddess, please come out of the nether world, O the best of the rivers, consort of the ocean! O Ganges, please be gracious unto me : I will undergo penance here. Having invoked the Ganges with this supreme mantra he rendered the mantra efficacious.

मन्त्रस्यास्य प्रसादेन विप्रस्य तपसस्तथा।
सर्वपापहरा तत्र गङ्गा त्ववततार ह॥१५॥

Because of favour of this (efficacious) mantra and the austerities of the sage as well, the river Ganges, the remover of all sins appeared there.

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1. D. ० श्चाहं।

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गङ्गोवाच

Gaṅgā said

साधुपुत्र महाभाग तपस्तप्तं त्वया महत्।
त्वदर्थमाजगामाहं विन्ध्यशैलं नगोत्तमम्॥१६॥

Very nice, O blessed son, you practised great austerities. Only in your interest I came over to this Vindhya, the best of the mountains.

इदानीं स्वेच्छया विप्र त्वं कुरुष्व तपो महत्।
तावदत्र तु तिष्ठामि यावत्ते तपसः फलम्॥१७॥

As per your desire O Brahmin, you resort to severe penance. I will be residing here till you get the fruit of your penance.

विन्ध्यादस्माद्गमिष्यामि पश्चाच्च पूर्वसागरम्।
इदानीमत्र तिष्ठामि तपसोऽर्थे तवानघ ! ॥१८॥

Later on from this Vindhya mountain I shall proceed to the eastern ocean. Only for the sake of your penance, O sinless one, at present I live here.

देवानां दुर्लभा चाहं मनुष्याणां च का कथा।
प्राप्ताहं च त्वया ब्रह्मन् पुलहस्य तपो महत्॥१९॥

Even it is difficult for the gods to attain me, what to speak of common human beings. And the fact that you have attained me, O Brahmin, is due to the severe austerities of (your father) Pulaha.

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भरद्वाज उवाच

Bharadvāja said

गङ्गाया वचनं श्रुत्वा प्रीतात्मा पुलहात्मजः।
उवाच घनगम्भीरं जाह्नवीवचनं द्विजाः ॥२०॥

O sages, the son of Pulaha pleased to listen to the words of Gaṅgā, replied to her in a tone deep-sounding like that of the clouds.

भूतनाथस्य देवस्य प्रिया त्वं चक्रपाणिनः।
ब्रह्मणश्च प्रिया त्वं हि सर्वेषां चैव दुर्लभा ॥२१॥

You are the beloved wife of Lord Śiva and Lord Viṣṇu (lit-the wielder of the discus); and because you are the beloved wife of Lord Brahman, every one finds it difficult to attain you.

ब्रह्मलोकात् पुरा जाता[1] तस्माच्छङ्करमूर्धनि।
तस्माद् वहसि मेदिन्यां प्राणिनां हितकारणात्॥२२॥

In olden days from the world of Brahman you first appeared on the forehead of Śiva; thence you are flowing on the earth for the good of the living beings .

जान्हवीमिदमुक्त्वा स[1] कृताञ्जलिपुटोऽग्रतः।
प्रसन्नात्मा द्विजश्रेष्ठः स्तुतिमेतां चकार ह॥२३॥

With hands folded in supplication the preeminent Brahmin first of all said this to Gaṅgā, and then pleased and delighted he chanted the following hymn of praise.

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1. B. D. ० परिभ्रष्टा।

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सुकान्तिरुवाच
Sukkānti said

नमामि देवीं पापघ्नीं जान्हवीभक्तवत्सलाम्।
त्रैलोक्यपावनीं त्वं हि रक्ष मां शरणागतम् ।।२४।।

I bow down to goddess Jāhnavī, destroyer of all sins, kind to the devotees and purifier of three worlds; you please protect me taking refuge with you.

सर्वपापक्षयकरी सर्वलोकार्त्तनाशिनी।
पूज्या त्वं सर्वदेवैस्तु त्वां नतोऽस्मि पुनः पुनः।।२५।।

O goddess, you are the remover of all sins, you are the destroyer of the misery of all the worlds, you are worthy of honour and adoration by all the gods, I bow down to you again and again.

गिरिजानाथ शिरसि स्थिता त्वं जनपाविनी।
त्वां नतोऽस्मि स्थितां गङ्गां[1] पितामहकमण्डलौ ।।२६।।

As sanctifying the people you reside on the head of the Lord of Pāravatī (Śiva); I bow down to you the river Gaṅgā staying in the water-pot of Lord Brahmā.

विष्णोः पादाब्जजां त्वां हि भगीरथवरप्रदाम्।
प्रणतोऽस्मि महाभागां पाविनीं सगरात्मजान्।।२७।।

I bow down to the illustrious goddess who had his birth from the lotus feet of Lord Viṣṇu, who had blessed Bhagīratha with boons and who had made the sons of Sagara sinless.

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1. B. D. गङ्गे।

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इति कृत्वा[1] स्तुतिं विप्रः पपात धरणीतले।
अथ गङ्गा महापुण्या दृष्ट्वा भक्तिं द्विजस्य च ॥२८॥
विप्रमुत्तोलयामास बाहुभ्यां पतितं भुवि।
मुखे तु चुम्बनं दत्त्वा मार्जयित्वा तनोः रजः॥२९॥
क्रोडे निवेशयामास उवाच मधुरं वचः॥३०॥

Having uttered this praise the Brahmin fell prostrate on the ground; then the sacred Gaṅgā having come to know the devotion of the Brahmin, with her arms, raised him up who had been lying on the ground. Having kissed him on the face and after wiping off the dust-particles from his body the goddess made him sit on her lap and said these sweet words.

गङ्गोवाच
Gaṅgā said

पुत्रस्त्वं मे महाभाग ! धर्मतो नात्र संशयः।
तवाद्यादि च माताऽहं वरं वरय सुव्रत॥३१॥

O bleassed (Brahmin) ! As per the custom (practice) you are my son, there is no doubt in it. For today I am your mother; O Brahmin of righteous conduct, you ask for a boon.

सुकान्तिरुवाच
Sukānti said

यदुक्तं हि त्वया पूर्वं गतास्मि पूर्वसागरम्।
इदानीं गच्छ भो[2] मातर्मम कीर्त्तिः सदास्तु वै॥३२॥

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1. D. स्तुत्वा। 2. B. D. हे।

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As you related to me, previously you had gone tc the eastern ocean; now O mother, let my fame and renown spread for all time to come.

अपरं वरमिच्छामि प्रसन्ना यदि दीयताम्।
भवत्वत्र तु सम्पूर्णं तपो मे विघ्नवर्जितम्॥३३॥

I would like to ask for another boon; if pleased you please grant this. 'Let my penance (begun here) attain completion without any hindrance'.

गङ्गोवाच
Gaṅgā said

एवमस्तु महाभाग ! तपस्ते विघ्नवर्जितम्।
स्वनाम्ना चात्र विख्यातिं न गतास्मि द्विजोत्तम॥३४॥

O blessed Brahmin, may your penance be free from any obstacle. I would not like to be well-known here by my usual name, O the best of the Brahmins.

महानदीति विख्यातिं गमिष्याम्यत्र सर्वदा।
भगीरथेन चानीता यथाऽहं पापनाशिनी॥३५॥

For all time to come I will be celebrated here by the name 'Mahānadī,' the remover of all sins as (previously) I was brought down by Bhagīratha for removing the sins.

तस्माच्छतगुणाप्राक्ता त्वत्राहं[1] दुरितापहा।
सर्वदा तवकीर्त्तिस्तु स्थास्यत्यत्र महीतले॥३६॥

But in the matter of destroying sins here, I will

B. D. त्वत्रापि।

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be hundred times more powerful (than what I was when Bhagīratha brought me down). And your name and fame will always spread over this earth.

भरद्वाज उवाच

Bharadvāja said

इति दत्त्वा वरं तस्मै गङ्गा त्रैलोक्यपावनी।
धृत्वाम्बुविग्रहं सा च ववाह पूर्वसागरम्॥३७॥

Having thus blessed him with the boon the goddess Gaṅgā the purifier of three worlds assumed an image of water (a watery body) flew into the eastern ocean.

महानदी महापुण्या महादेवप्रिया शुभा।
द्वितीयविग्रहं धृत्वा आस्ते गङ्गा तु मायया॥३८॥

The auspicious river Mahānadī is very sacred and dear to Lord Śiva. Having assumed a second body by her power of illusion the goddess Gaṅgā remains here.

उत्पलेशं समासाद्य यावच्चित्रा महेश्वरी।
तावच्चित्रोत्पला ख्याता सर्वपुण्यप्रदा नदी॥३९॥

Having reached Utpaleśa the great goddess became variegated and came to be known as the river Citrotpalā, the bestower of all merits.

महानद्यां नरः स्नात्वा दृष्ट्वा वै पार्वतीहरम्।
सर्वपापविनिर्मुक्तो गङ्गास्नानफलं लभेत्॥४०॥

After taking a bath in the river Mahānadī and

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paying a visit to Lord Śiva and his consort Pārvatī, a man freed from all sins gets the merit of taking a dip in the river Ganges.

इति श्रीकपिलसंहितायां महानदीमाहात्म्यं नाम[1] द्वितीयोऽध्यायः

Thus ends the Second Chapter of *Kapila-Saṁhitā entitled* "The glory of the river Mahānadī".

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तृतीयोऽध्यायः

ऋषयः ऊचुः
Sages said

पुरा ते कथिता विप्र कृष्णार्कपार्वतीहराः।
तेषां क्षेत्रं च तीर्थं च कथयस्व यथार्थतः[1] ॥१॥

Previously you had narrated to us about Lord Kṛṣṇa, the Sun-god (Arka), goddess Pārvatī and Lord Śiva (Hara). Please tell us accurately the spots sacred to them and their shrines.

भरद्वाज उवाच
Bharadvāja replied

आदौ कृष्णस्य माहात्म्यं माहात्म्यं क्षेत्रतीर्थयोः।
संक्षेपेण[2] प्रवक्ष्यामि[3] शृणुध्वं भो द्विजोत्तमाः ॥२॥

First of all I will briefly narrate the glory of Kṛṣṇa, the spot sacred to him and his shrines. Listen to me O eminent Brahmins.

क्षेत्रं नीलाचलं पुण्यं दारुब्रह्मस्वरूपिणः।
यस्मिन् क्षेत्रे त्यजन् देहं नरो वैकुण्ठमाप्नुयात्॥३॥

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1. D. ० वित्।
2. B. D. संक्षेपं।
3. B. D. संप्रवक्ष्यामि।

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The Lord Nīlācala of Brahman in the image of log of wood is holy, where a person giving up his (her) body goes to Vaikuṇṭha.

नीलाचलं महापुण्यं नीरदाभं प्रिय महत्।
दशयोजनविस्तीर्ण्णमुच्छ्रितं योजनार्द्धकम्।।४।।

The holy land Nīlācala is very sacred and pleasing resembling a cloud. The land has stretched over ten yojanas of which half a yojana is high and elevated.

नानामुनिगणाकीर्ण्णं विहङ्गैरुपशोभितम्[1]।
पादपैः सफलैर्युक्तं पुष्पैः नानाविधैरपि।।५।।

साक्षात् वैकुण्ठरूपं तत् क्षेत्रं श्रीपुरुषोत्तमम्।
क्षेत्राणामपि क्षेत्रं यत् तीर्थानामपि यद् वरम्।।६।।

Crowded with various sages, beautiful with birds and fruit-yielding trees and ornamented with different types of flowers the holy land Puruṣottama is Vaikuṇṭha-incarnate; it is the most sacred of all the sacred spots and most beautiful of all the shrines.

निद्रा समाधिः स्त्रीसङ्गः परमानन्दनिर्वृतिः।
सर्वकर्माणि धन्यानि क्षेत्रे श्रीपुरुषोत्तमे।।७।।

Sleep, profound meditation, attachment of women and reposing in the highest bliss-all kinds of activities are blissful in the holy land of Śrī Puruṣottama.

यस्मिन् क्षेत्रे सदा सन्ति ब्रह्माद्याः देवतागणाः।
जगन्नाथं तु[2] पश्यन्ति स्नान्ति[3] तीर्थे महोदधौ।।८।।

In this holy land all the gods like Brahmā and

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1. A. C. E. ० सेवितम्। 3. F. स्नात्वा।
2. B. E. F. च।

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others are present for all time to come; they take a dip in the great ocean and pay a cisit to Lord Jagannātha.

नीलाचलवरे विप्राः पुरा नीलाश्मरूपधृक्।
इदानीं तु जगन्नाथो भाति दारवलीलया।।९।।

In the most beautiful Nīlācala, O sayes, the deity previously of the form of a dark blue rock (stone), now appears as Lord Jagannātha (the lord of the Universe) assuming the sportive form of a piece of wood.

ऋषयः ऊचुः
Sages said

पुरा कथं भरद्वाज देवदेवो जगत्पतिः।
नीलाश्माङ्गस्तु नीलाद्रौ साम्प्रतं च कथं पृथक्।।१०।।

O revered Bharadvāja, how is that the Lord of the Universe (Jagannātha), the god of gods has any difference at present from the entity who had formerly the body of dark-blue rock in the dark-blue mountain ?

भरद्वाज उवाच
Bharadvāja replied :

संक्षेपेण[1] प्रवक्ष्यामि तां कथां वै सनातनीम्।
यां श्रुत्वा च पुनर्मोहं नैव गच्छन्ति[2] मानवाः।।११।।

Briefly I will narrate that old story, by listening to which human beings are never deluded again.

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1. B. संक्षेपतः।
2. A. ० न गच्छन्ति च।

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आसीत् सत्ययुगे विप्रा ! इन्द्रद्युम्नो महीपतिः।
प्रजाक्षीरसमुद्रेन्दुः रिपुकुलाब्जचन्द्रमाः।।१२।।

In Kṛta-yuga there lived the king Indradyumna, the moon sprang forth from the ocean of mankind and the moon for the lotus-flowers in the shape of the host of enemies.

देवदेवे जगन्नाथे भक्तिर्यस्य दृढा मता[1]।
यस्तु साक्षात् स्वयं विप्रा ब्रह्मणः पञ्चमस्तनुः।।१३।।

The King Indradyumna who was firmly devoted to Jagannātha, the god of gods, O sages, is evidently the fifth manifestation of Lord Brahmā.

यदा श्री[2] भगवान् शम्भुः गृह्णाति स्म हिमाद्रिजाम्।
तदा जघान सहसा ब्रह्मणः पञ्चमं शिरः।।१४।।

At the time Lord Śiva accepted the daughter of Himavān (Pārvatī) in marriage, then all on a sudden he cut off the fifth head of Lord Brahmā.

तदाप्रभृति भो विप्रा ! ब्रह्मा चैव चतुर्मुखः।
तच्छिरस्तु महाबाहुरिन्द्रद्युम्न इति श्रुतः[3]।।१५।।

Since then, O sages, Brahmā has become four-faced; and it is said that the fifth head (which was cut off) is the mightly Indradyumna.

यज्वा तपस्वी दान्तस्तु शान्तश्चातिथिपूजकः।
वैष्णवः सत्यसम्पन्नो जितक्रोधो जितेन्द्रियः।।१६।।

The King Indradyumna was a performer of sacri-

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1. A. C. D. मति।
2. E. सै।
3. F. ० द्युम्नेति विश्रुतः।

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fices, an ascetic, meek and humble, selfcontrolled and habituated to entertaining guests. A devotee of Lord Viṣṇu, he was truthful, imperturbable and subdued of his passions.

एवमेष महीपालश्चिन्तयामास चेतसि।
विष्णुं जिष्णुं चतुर्बाहुं लोचनाभ्यां पिवाम्यहम्॥१७॥

This King (once) thought of in his mind, "I will like to drink in with my eyes (look at intently) the triumphant (victorious) four-armed Lord Viṣṇu".

इत्थं चिन्तयतस्तस्य महीपालस्य भो द्विजाः।
स्वप्नेन दर्शनं दत्त्वा विष्णुर्ब्रूयादिदं वचः॥१८॥

When the King was thinking in this light, O Brahmins, Lord Viṣṇu appeared in his dream and said these words.

श्री भगवान् उवाच
Lord said

इन्द्रद्युम्न महीपाल ! शृणु मद्वचनं हितम्।
यच्छ्रुत्वा[1] त्वं पुनर्मोहं नैव यास्यसि सुव्रत॥१९॥

O King Indradyumna, listen to my beneficial (wholesome) advice by hearing which O virtuous King, you will never again be deluded.

लवणस्योदधेस्तीरे वालुकाभिः समावृते।
तत्र नीलाचलं क्षेत्रं मम तिष्ठति मुक्तिदम्।
रहस्यं परमं स्थानं ब्रह्मादीनां च दुर्लभम्॥२०॥

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1. B. E. तत्।

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On the shore of the ocean there lies my holy land Nīlācala covered up by sands; the secret land, the bestower of liberation is the most excellent; and it is difficult to be attained by gods like Brahmā and others.

योगिनो वीतरागाश्च न जानन्ति मम स्थलम्।
गोप्यं पुण्यप्रदं क्षेत्रं[1] मत्पूज्यं[2] पुरुषोत्तमम्॥२१॥

The seers bereft of worldly attachment do not know Puruṣottama, the place which is secret, meritorious and adorable by me.

प्रलये च महीपाल ! नष्टे स्थावरजङ्गमे।
विश्वेऽस्मिन् दुःखिते चैव कारुण्यकजलाप्लुते॥२२॥

महत्क्षेत्राणि पुण्यानि तीर्थान्यायतनानि च।
आश्रमाणि च रम्याणि वैकुण्ठं क्षीरसागरम् ॥२३॥

एतानि संपरित्यज्य प्रयत्नेन महीपते।
वटपत्रपुट[3]स्थोऽहमास्ते श्रीपुरुषोत्तमे॥२४॥

When at the time of dissolution, O King, the animate and the inanimate have perished, and the whole universe overflowing with water of pathos is in distress in the holy land of Puruṣottama, I rest in a vessel of leaves of the fig tree by leaving aside with grat care, O Lord, the charming hermitages, the important sacred places, the holy tīrthas and Āyatanas, Vaikuṇṭha and the ocean of milk.

तत्र गच्छ महीपाल प्रयत्नेन सुसंयतः*
द्रक्ष्यसे त्वं तपस्तत्वा इन्द्रनीलतनुं हि मां ॥२५॥

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1. B. D. स्थानं।
2. A. सुपूज्यं।
3. B. कल्पवृक्षवट C. omits from महत्क्षेत्राणि to सुसंयतः (Form verse 23 to the first line of verse 25)

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With great care and well-restrained, you go there. After practising penance you will behold me endowed with the body of sapphire.

रोहिण्याख्यां महत्तीर्थं मत्पार्श्वे चैव तिष्ठति।
तत्र भक्त्या नरः स्नात्वा मद्देहे लीयते ध्रुवम्॥२६॥

Just by my side there lies the famous place of pilgrimage called Rohiṇī. A person who takes a dip there out of devotion, is completely absorbed in me. There is no doubt in it.

एवं निगदिते तस्मिन् केशवे केशिसूदने।
इन्द्रद्युम्नस्य राजर्षेः स्वयं निद्रा बभञ्ज ह ॥२७॥

When Keśava, the slayer of Keśin said this, the royal-sage Indradyumna spontaneously got up from his sleep.

ततः सुप्तोत्थितो राजा न दृष्ट्वा श्यामसुन्दरम्।
रुरोद भृशदुःखार्त्तिः कृष्ण! कृष्णेति कीर्त्तयन्॥२८॥

The King who had just got up from his sleep was disappointd for not beholding Śrī Kṛṣṇa (beautiful in dark-blue colour); tormented by excessive grief he began to weep while reciting the name 'Kṛṣṇa'... 'Kṛṣṇa'.

देवानां ब्राह्मणानां[1] च किं मयाऽपकृतं कृतम्[2]।
पश्यतो मे गतः कुत्र घनश्यामो निरञ्जनः॥२९॥

Have I done anything wrong to the gods or to the Brahmins ? Just when I am looking on, Śrīkṛṣṇa, the unstained Supreme Being, dark like a cloud has disappeared somewhere.

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1. D. ब्राह्मणादिनां। 2. B. किमपराधं कृतं मया, D. किमपराधं कृतंकृतं ।

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जलार्थमागता गावः किं मे नियमिताः पुरा।
पश्यतो मे गतः कुत्र शङ्खचक्रधरो हरिः॥३०॥

Had I formerly confined the cows when they had come longing for water ? Just when I am looking on Hari, the wielder of the conch-shell and the discus has disappeared somewhere.

चुतनिम्बकदम्बाद्याः पादपाः छेदिताः मया।
पश्यतो मे गतः कुत्रः पीतवासो गदाधरः॥३१॥

Had I cut off trees like mango, Neem, Kadamba and others! When I am looking on, the wielder of the mace (Śrī Kṛṣṇa) clad in yellow robe has disappeared somewhere.

वैश्वदेवस्य वेलायां न दत्तश्चातिथिर्मया।
पश्यतो मे गतः कुत्र वनमाली वलिप्रियः[1]॥३२॥

Had I failed to entertain some guest at the time of Vaiśvadeva sacrifice ? When I am looking on, Vanamāli (lit. adorned with a chaplet of wood-flowers, an epithet of Kṛṣṇa) fond of adoration vanished somewhere.

परद्रव्यं हृतं कि मे हृताः[2] किं परयोषितः।
पश्यतो मे गतः कुत्र देवदेवो जगत्पतिः॥३३॥

Had I taken away things or objects belonging to others ? Or had I abducted others' wives ? Where did the Lord of the Universe (Śrī Kṛṣṇa) and the god of gods go, when I am looking on.

परनिन्दा कृता किं मे प्राणीप्राणान् हृतं[3] मया।
पश्यतो मे गतः कुत्र सिन्धुजारतिदायकः॥३४॥

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1. B. D. हलीप्रियः।
2. A F. हताः।
3. A. हता, B. D. E. हता।

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Did I blame others or did I slaughter the animals? Where did (the Lord) the bestower of pleasure and delight to Lakṣmī vanish, when I am looking on ?

किं मे हता ब्राह्मणाश्च गावः किं मे सहस्रशः।
पश्यतो मे गतः कुत्र शङ्करार्द्धशरीरकः।।३५।।

Did I murder Brahmins or did I slaughter cows in thousands ? Where did the Lord whose half of the body is the form of Śaṅkara, vanish when I am looking on?

किं मे न रक्षिताः क्षिप्रं प्रजाः दुःखपरिप्लुताः।
पश्यतो मे गनः कुत्र राघवो रावणान्तकः।।३६।।

Did I not give immediate protection to (my) subjects overwhelmed with grief? Where did the scion of Raghu (Rāmacandra) the killer of Rāvaṇa vanish when I am looking on ?

किं मे लोष्ट्रं तृणं काष्ठं क्षिप्तं कूपे जलाशये।
पश्यतो मे गतः कुत्र तेन पापेन केशिहा।।३७।।

Did I throw clods of earth, straw or wood into wells, ponds and lakes! For the sin accrued to me for that where did the slayer of Keśin vanish ?

सन्ध्या किं न कृता काले तर्पणं न कृतं मया।
पश्यतो मे गतः कुत्र गोपिका[1]नन्दवर्द्धनः।।३८।।

Did I not offer prayer in the morning, noon and evening in time or did I fail to offer libations of water in time to the manes of my deceased ancestors! Where did the Lord, the cause of the increase of delight to the

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1. B. योगिका ०, D. योगिना ०।

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cowherd maidens disappear ?

इत्थं विलपतस्तस्य इन्द्रद्युम्नस्य धीमतः।
आययुः मन्त्रिणः पौराः धीमन्तश्च पुरोहिताः।।३९।।

When the wise Indradyumna was thus lamenting, there appeared (his) learned ministers, citizens and priests.

ते दृष्ट्वा रोदनं तस्य इन्द्रद्युम्नस्य भूपतेः[1]।
ऊचुरित्थं वचः सर्वे भृशं दुःखितमानसाः।।४०।।

Having noticed the King Indradyumna lamenting, very much afflicted they said thus.

मन्त्रिण ऊचुः
Ministers said

महीपते ! महाबाहो ! किमर्थं रुदितं त्वया।
कथयस्व यथार्थं नः साधयामो न संशयः।।४१।।

O Lord of the earth, O mighty (lit. long-armed) king, what leads you to weep ? Please tell us the truth and undoubtedly we shall do (What you long for).

इत्थं प्रबोधितो भूपो मन्त्रिभिश्च पुरोहितैः।
तानुवाच प्रयत्नेन हर्षगद्गदया गिरा[2]।।४२।।

Thus consoled by the ministers and the priests the king cautiously told them in words indistinct through glee.

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1. A. E. धीमतेः।
2. D. ० गदमानसः।

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इन्द्रद्युम्न उवाच
Indradyumna said

स्वप्ने दृष्टो जगन्नाथः शङ्खचक्रगदाधरः।
वनपाली पीतवासो घनश्यामो रमापतिः।।४३।।

In a dream I had the vision of Lord Jagannātha, wielder of the conch-shell, the discus and the mace, the Lord adorned with a chaplet of wood-flowers, dark-blue in colour like a cloud and the consort of Ramā (Lakṣmī).

स उवाच हृषिकेशो मां स्वप्ने पापकारिणम्।
गच्छ भूप ! तपस्तप्त्वा द्रक्षसे नीलपर्वते।।४४।।

That Hṛṣikeśa (lit. the controller of the senses) told a sinner like me in the dream, " O king, you go, and practising penance you will see me appearing in the dark blue mountain."

इदानीं च गमिष्यामि नीलाद्रीं निर्मलप्रदम्।
कुरुध्वं मन्त्रिणो दीर्घं सम्भारं मम सम्मतात्।।४५।।

Right now I am going to the dark-blue mountain which has the power to make one sinless. Make huge preparations complete in all respects with my approval, O ministers.

स्वीकृत्य सर्वे पौराश्च मन्त्रिणश्च पुरोहिताः।
आविवेश पुरं राजा ययुः स्वं पुरं ततः।।४६।।

Assenting (to the proposal of the king) all the citizens, ministers and priests went to their own homes, and the king entered into his city.

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भरद्वाज उवाच
Bharadvāja said

एतस्मिन्नन्तरे विप्रा यमस्तु रविनन्दनः।
स्वपददृढकामस्तु नीलपर्वतमाविशत्।।४७।।

In the meantime O sages, god Yama, son of the Sun determined in his position entered the mountain dark-blue in colour.

दुःखितो यमुनाभ्राता वेपमानः पुनः पुनः।
स्थित्वाग्रे वासुदेवस्य वाक्यमेतदुवाच ह ।।४८।।

Standing in the front of Vāsudeva, the brother of Yamunā stricken with grief and trembling repeatedly told these words.

यम उवाच
Yama said

नमोऽस्तु विष्णवे तुभ्यं सर्वलोकहितात्मने।
रजस्तमोविशुद्धस्त्वं स्वप्रकाश नमोऽस्तुते।।४९।।

I bow down to you Viṣṇu intent on the welfare of all the worlds; freed from rajas and tamas you are self-effulgent, I pay my obeisance to you.

सृष्टो[1]ऽहं प्रेतराजस्ते देवदेव जगत्पते।
किं करोमि महाबाहो त्वं वै दीनार्तनाशनः।।५०।।

O god of gods, O Lord of the universe ! You created me as Lord of the dead. What is there for me to do, O mighty Lord when you are bent upon removing the misery of the distressed!

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1. D. शिष्यो।

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श्री भगवानुवाच
Lord said

किं ते दुःखं समुत्पन्नं कथयस्व ममाग्रतः।
तद्दुखं छेदयिष्यामि सत्यं च[1] रविनन्दन।।५१।।

What is your sorrow brought about ? Speak out before me. Forsooth I will remove your sorrow, O son of the Sun.

यम उवाच
yama said

कृतं देव त्वया सत्यमिदानीं कथयाम्यहम्।
तत् कुरुष्व महाबाहो शृणुष्व मधुसूदन[2]।।५२।।

I say. O god, that you have now promised (to remove my sorrow). You please do that, O mighty (lit long-armed) Lord; please listen to me, O slayer of (the demon) Madhu.

इन्द्रद्युम्नस्तु नृपतिरागच्छति बलान्वितः।
मुक्तिं यास्यन्ति ते सर्वे किं करोमि वद प्रभो !।।५३।।

There comes the King Indradyumna along with his army. All of them will be released (from the fetters of birth and death); what am I to do, tell me, O Lord ?

इदानी च जगन्नाथ नीलेन्द्राङ्गं[3] परित्यज।
पातालं यातु तत्तीर्थं रोहिण्याख्यं च केशव।।५४।।

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1. B. हि। 2. All MSS. have वंशज, reading emended.
3. F. नीलेन्द्राभं।

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यस्मिन्[1] स्नात्वा महाबाहो ! काको मुक्तिमवाप ह[2]।
यद्रूपं च समालोक्य शवरस्त्वजरामरः।।५५।।

O Lord of the universe, now you please forsake the form of the dark-blue mountain. And O Keśava, let that sanctum, by taking a dip in which Kāka was liberated and by beholding whose form the hunter was freed from old age and death, be transferred to the nether-world.

श्रीभगवान् उवाच
Lord said

सत्यमुक्तं मया पूर्वमिदानीं किं करोम्यहम्।
यदुक्तं ते वचः सर्वमेवं भवतु भास्करे ।।५६।।

I have already promised you earlier. What can I do now ? Let all that you have asked for, O Yama (lit. son of the Sun-god) take place.

भरद्वाज उवाच
Bharadvāja said

आज्ञां प्राप्य जगन्नाथात् स्वगृहं भास्करिर्ययौ।
देवदेवोऽपि भगवान्नास्ते नीलाचले शुभे ।।५७।।

Having got the command from the Lord of the universe, Yama went to his abode. The Lord, the god of gods no more abides in the auspicious dark-blue mountain.

इति श्रीकपिलसंहितायां यमवरदानं नाम तृतीयोऽध्यायः।

Thus ends the Third Chapter of *Kapila-Saṁhitā entitled* " The granting of a boon to Yama".

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1. B. D. तस्मिन्। 2. A. B. D. ० प्नुयात्।

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चतुर्थोऽध्यायः

भरद्वाज उवाच
Bharadvāja said

नीलशैलं जगामाथ मन्त्रिभिः सह भूमिपः[1]।
पुरोहितैः पुराणज्ञैः प्रजाभिरश्ववारणैः।।१।।

Then along with his ministers, priests versed in ancient lore, horses and elephants, the king started for the dark-blue mountain.

गच्छन्मार्गे ददर्शाथ वनैकाम्रे शिवोत्तमम्।
पूजयित्वा च तं नत्वा गतवान् नीलपर्वतम्।।२।।

In course of his journey in the Ekāmra forest he noticed the foremost Lord Śiva, after worshipping and bowing down to the Lord he went to the dark-blue mountain.

स्वर्णकूटात्परं यावन्नीलशैलो विराजते[2]।
एतन्मध्ये ददर्शासौ शङ्खचक्रधरान् नरान्।।३।।

The dark-blue mountain is splendid on the top of the golden summit; and there in the mountain he saw men wielding conch-shells and discuses.

समीपं तस्य संप्राप्य राजासौ दीनमानसः।
करसंपुटिकां वद्ध्वा नारदं पर्यपृच्छत।।४।।

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1. C. पार्थिवः।
2. A. E omit this line.

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Going to the vicinity of that mountain that king mentally distressed asked Nārada with palms joined together (lit. having formed a cavity with both the palms joined together).

इन्द्रद्युम्न उवाच[1]

Indradyumna said

स्फुरते दक्षिणचक्षुर्वामाङ्गं तु प्रकम्पते।
ममैतत्कारणं ब्रूहि त्रिकालज्ञस्त्वमेव हि ॥५॥

My right eye throbs, but my left limb trembles. Please tell me the reason. You are the knower of the past, the present and the future, you are aware of it.

नारद उवाच

Nārada said

इन्द्रद्युम्न महावाहो ! इन्द्रनीलतनुर्हरिः।
पातालं गतवानद्य रोहिण्याख्यं गतं तथा[2] ॥६॥

O mighty (King) indradyumna, Hari endowed with a body haing the colour of sapphire has gone to-day to the nether world; along with him is gone (the sanctum) Rohiṇī.

इन्द्रद्युम्नस्तु तच्छ्रुत्वा वज्रपातसमं वचः।
पपात धरणीपृष्ठे गिरेः शृङ्गमिवापरम्[3] ॥७॥

Having heard these words (terrible) like the blow

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1. A. D. omit this line.
2. B. रोहिण्याख्येन संयुतं।
3. B. D. E. ० चलम्।

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of the thunderbolt, Indra (the king) fell down on the surface of the earth like a peak falling off from a mountain.

तं दृष्ट्वा दुःखिताः सर्वे मन्त्रिणश्च पुरोहिताः।
शीघ्रमुत्तोलयामासुर्नृपतिं पतितं भुवि।।८।।

Noticing him distressed all the ministers and priests immediately raised up the king, dropped down on the earth.

एतस्मिन्नन्तरे विप्राः ! नारदो मुनिपुङ्गवः।
उवाच वचनं रम्यं राजानं दीनमानसम्।।९।।

In the meantime, O wise men, the eminent sage Nārada said these pleasing words to the king distressed in mind.

नारद उवाच
Nārada said

ब्रह्मणा प्रेषितो[1]ऽहं च तवार्थं नात्र संशयः।
इदानींतु जगन्नाथः पुनश्चावतरिष्यति।।१०।।

In your interest Lord Brahmā has deputed me here. Just now Jagannātha, the Lord of the universe will once again come down; there is no doubt about it.

इत्युक्ते नारदे चैव चक्रुः कोलाहलं जनाः।
शङ्खचक्राङ्कितोऽब्धौ च दारुरुत्प्लवते द्विजाः।।११।।

When Nārada had said this, a number of people, Brahmins, Kṣatriyas and Vaiṣyas made an uproar

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1. B. D. प्रहितो।

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announcing that there floats on the ocean a log of wood marked with the figure of a conch-shell and a discus.

जनानां तद्वचः श्रुत्वा स नृपो हर्षमानसः।
तपोधनं करे धृत्वा वेलामब्धेः समाययौ।।१२।।

Having listened to those words of the people, the king delighted at heart went to the sea-shore in the company of the sage (lit. taking the sage in his hand).

*गत्वा दृष्ट्वा समानीतो दारु राज्ञा जनैः सह।
विश्वकर्मा ततः शीघ्रं प्रतिमां निर्ममे त्रयम्[1]।।१३।।

बलभद्रो जगन्नाथः सुभद्रा च सुदर्शनम्।
वनमाली पीतवासः शङ्खचक्रधरो हरिः।।१४।।

हलपाणिः गदापाणिः फणाविकटमस्तकः।
सुभद्रा पद्महस्ता च स्तम्भरूपं सुदर्शनम्।।१५।।

When the king went and saw the log of wood, it was brought out by him along with the people. Then immediately Viśvakarman carved out three images, viz. Balabhadra, Jagannātha and Subhadrā along with Sudraśana. Among them Hari (Jagannātha) was adorned with a chaplet of wood flowers wearing yellow dress and wielding conch-shell and discus; Balabhadra was wielder of plough and mace with a horrified hood on his head; Subhadrā was holding a lotus in her hand and Sudarśana was in the form of a pillar.

एताश्च प्रतिमाः कृत्वा स्थापयित्वा च मण्डपे।
ब्रह्मलोकं महाबाहुः प्रतिष्ठार्थं समोययौ।।१६।।

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* D. omits from गत्वा to समाययौ (from verse 13 to 16).

1. B. स्वयं।

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After these images were carvevd out and placed in an open hall, the mighty (king) went to the world of Brahman for the installation of the images.

गत्वा च दृष्टवान् तत्र ब्रह्माणं कुशलाञ्छनम्।
उवाच वचनं नत्वा कृताञ्जलिपुटोऽग्रतः॥१७॥

Having proceeded there he beheld Lord Brahman characterised with the mark of Kuśa-grass; with his palms folded together he paid his obeisance and said these words before him.

राजोवाच
The King said

नमस्ते ब्रह्मणे तुभ्यं प्रजानां पतये नमः।
त्राहि मां करुणापाङ्गात् पूरयस्व मनोरथम्॥१८॥

I bow down to Brahman, to the Lord of creatures, Save me with a little bit of your compassion and fulfil my desire (satisfy my longing).

ब्रह्मोवाच
Brahmā said

साधुपुत्र महाबाहो ! वैष्णवस्त्वादृशो भुवि।
नानीतो वर्तमानश्च न भविष्यः[1] कदाचन ॥१९॥

O scion of a noble family, O mighty (king)! There never lived a devotee of Viṣṇu of your kind in the past, neither at the present there lives a devotee of your type

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1. B. D. नाभविष्यत्।

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nor in the future there ever will be born a devotee like you.

अधुनाहं गमिष्यामि तवार्थं चक्रपाणिनः।
प्रतिष्ठां च करिष्यामि गच्छ शीघ्रं महीपते !॥२०॥

For your sake right now I will go and install the image of Viṣṇu (lit. the wielder of the discus); you go at once, O king.

भरद्वाज उवाच
Bharadvāja said

ब्रह्मणो वचनं श्रुत्वा राजा हृष्टमनाभवत्।
ब्रह्मलोकात् परिभ्रष्टो भूमिलोकं समासदत्॥२१॥

Haing listened to the words of Brahman the king was glad at heart and fallen off from the world of Brahman settled in this terrestrial world.

आगत्य दृष्टवान् तत्र गालं नृपतिकुञ्जरम्।
विगृह्य तेन राजेन्द्रो जग्राह हरिमव्ययम्॥२२॥

After coming over (to this world) the king noticed there a king like elephant called Gāla. He caught hold of him and in his company he hospitably received the imperishable Hari.

ययौ ब्रह्मा ब्रह्मलोकात् प्रतिष्ठां कृतवान् ततः।
'जितंत' इति मन्त्रेण अस्तुवन् देवतागणाः॥२३॥

Brahmā went from the world of Brahman and installed (the images) there. All the divinities eulogized him with the mantra 'victory to you'.

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आविर्बभूव[1] भगवान् शङ्खचक्रधरो हरिः।
प्रजापतिमुवाचेदमिन्द्रद्युम्नं च भूपतिम्[2]॥२४॥

The Lord Hari wielder of the conch-shell and the discus appeared there and addressed thus to Parajāpati (Lord of creaturs and the king Indradyumna).

श्रीभगवानुवाच
Lord said

पुण्यक्षेत्राणि तीर्थानि परित्यज्य प्रजापते।
अत्र वै सर्वभावेन स्थास्येऽहं ते परार्द्धकम् ॥२५॥

Having abandoned all the sacred places and shrines, O Prajāpati I will forsooth reside here with heart and soul for a great number of years that is for 100,000,000,000,000,000 years (Parārdha).

इन्द्रद्युम्न महीपाल शृणु मद्वचनं हितम्
स्नानं ज्येष्ठयां[3] प्रकुर्वीथाः[4] गुण्डिचाख्यं महोत्सवम्॥२६॥

O king Indradyumna, listen to my beneficial words. Make arrangement for a ceremonial bath in the month of Jyeṣṭha and a great festival called 'Guṇḍicā'.

स्नानकाले नरा ये मां द्रक्ष्यन्ति[5] च मुदान्विताः।
तेषां मुक्तिं प्रयच्छामि सत्यं सत्यं वदाम्यहम्[6]॥२७॥

I will grant liberation to all those persons who

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1. D. ० भूतश्च।
2. D. महीपतिं।
3. B. C. ज्येष्ठम्।
4. B. D. प्रकुर्वीत
5. D. प्रपश्यन्ति।
6. A. C. E. ० वाम्।

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delightedly look at me in the ceremony of bathing. This is the truth I speak out.

गुण्डिचाख्यां महायात्रां ये पश्यन्ति मुदान्विताः।
सर्वपापविनिर्मुक्तास्ते यान्ति भवनं मम॥२८॥

Those who with joy and delight behold the grat festival called 'Guṇḍīcā' freed from all the sins, go to my world.

तूष्णीं बभूव भगवानिदमुक्त्वा जनार्दनः।
ब्रह्मापि ब्रह्मलोकं च गतवान् भो द्विजोत्तमाः॥२९॥

Having said this the Lord Jagannātha remained silent; and Brahmā also, O best of the Brahmins, went to the world of Brahman.

इन्द्रद्युम्नोऽपि राजर्षिर्देवदेवं जगत्पतिम्।
पूजयित्वा प्रयत्नेन ततो मुक्तिमवाप सः॥३०॥

The royal sage Indradyumna also worshipped the Lord of the world, the god of gods with care and caution and there after attained liberation.

एवं पुरा जगन्नाथः इन्द्रनीलस्वरूपधृक्।
दारुब्रह्मस्वरूपेण भातीदानीं जगत्पतिः॥३१॥

Thus assuming the form of dark-blue saphire in day of yore, Jagannātha the Lord of the worlds now looks splendid in the nature of 'Dāru-Brahma'.

इति श्रीकपिलसंहितायां नृपमोक्षप्राप्तिर्नाम चतुर्थोऽध्यायः

Thus ends the Fourth Chapter of *Kapila-Saṁhitā* entitled "The attainment of liberation by the king."

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पञ्चमोऽध्यायः

भरद्वाज[1] उवाच
Bharadvāja said

तस्मिन् क्षेत्रे द्विजश्रेष्ठाः ते वसन्ति नराः किल।
ते यान्ति विष्णोः सान्निध्यं भासमानाः सुतेजसः[2]॥१॥

O best of the sages, those people who reside in that holy land looking bright and splendid go to the vicinity of Viṣṇu.

महोदधौ नरः स्नात्वा दृष्टवा श्रीपुरुषोत्तमम्।
ब्रह्महत्यादिपापानि क्षयित्वा[3] मोक्षमाप्नुयात्॥२॥

A person who pays a visit to Śrī Puruṣottama after taking a dip in the great ocean destroys the sins caused by the murger of a Brahmin etc. and attains liberation.

गङ्गायां च सरस्वत्यां गोदावर्यां च भो द्विजाः ।
यत्तत् फलमवाप्नोति[4] लवणाम्बुधिदर्शनात्॥३॥

O sages, the religious merit that one gets by taking a dip in any of the rivers like the Ganges, the Sarasvatī and the Godāvarī, is attained just by looking at the salty ocean (near the holy land of Puruṣottama).

मार्कण्डेयं च तत्रैव तीर्थं त्रैलोक्यपावनम् ।
यत्र स्नात्वा सुरा सर्वे स्वपदं प्राप्नुयुः पुरा[5]॥४॥

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1. A. B. F. add श्री० ।
2. D. सुचेतसः।
3. A. क्षित्वा च।
4. A. यत्फलं समवा ०।
5. B. D. द्विजाः।

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In that very place (the holy land of Puruṣottama) lies the sacred lake Mārkaṇḍeya which purifies the three worlds, all the gods have attained their position by taking a dip there.)

मार्कण्डेयावटं विप्राः स्वयं कृष्णेन निर्मितम् ।
हितार्थाय[1] महर्षेश्च[2] मार्कण्डेयस्य धीमतः।।५।।

O sages, Lord Kṛṣṇa himself has dug up the tank called, Mārkaṇḍeya for the benefit of the learned sage Mārkaṇḍeya.

तत्र स्नात्वा नरः श्रेष्ठो दृष्टवा शैलसुता[3] पतिम् ।
कोटिजन्मकृतं पापं तत्क्षणादेव नाशयेत्[4]।।६।।

Having paid a isit to the precincts of the Lord Śiva (the spouse of the daughter of the mountain) and after a dip there a man is glorified and immediately released of sins committed in millions and millions of birth before.

तस्मिन्नीलाचले विप्रा देवराजस्य दक्षिणे ।
यमेश्वर इति ख्यातो यमसंयमतत्परः[5]।।७।।

In that holy land Nīācala, to the south of the precincts of Lord Indra, O sages, there lies the shrine of Yameśvara exclusively devoted to restraint and self control.

यमेश्वरं समालोक्य[6] पूजयित्वा च भक्तितः ।
नरः शिवमवाप्नोति यमदण्डविवर्जितः।।८।।

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1. C. E. F. हितार्थं।
2. C. E. F. ० श्चैव।
3. B. D. शैलात्मजा ० ।
4. B. D. नश्यति।
5. B. यमेशः यम तत्परः, D omits this line.
6. B. D. समासाद्य।

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By paying a visit to the shrine of Yameśvara and adoring the lord with devotion a man left out from the punishment meted out by Lord Yama attains final beatitude.

तस्य पश्चिमदिग्भागेऽलावुकेश्वरसंज्ञकः।
आश्रयित्वा नरस्तं च मनोरथमवाप्नुयात् ॥९॥

To the western side of that shrine there shines the god called Alāvukeśara; by taking refuge in him a man attains all his desired objects.

अपुत्रः पुत्रवांश्चैव व्यङ्गः कन्दर्परूपधृक्।
भवत्येवं महीपाल! तस्य लिङ्गस्य सेवनात्[1] ॥१०॥

By worshipping his image O king, a man having no sons is blessed with sons and a crippled man assumes the form of Kāmadeva.

कपालमोचनं नाम लिङ्गं सन्निहितं प्रभोः ।
तं दृष्टवा विधिवद् भक्त्या ब्रह्महत्याद् विमुच्यते॥११॥

Nearby there shines the phallus Kapālamocana of Lord Śiva, by paying a visit to that shrine with devotion and as per sacred precepts, one is freed of the sin of the murder of a Brahmin.

तत्र नीलाचले विप्राः श्वेतगङ्गा इति श्रुता।
श्वेतमाधवरूपेण तत्रास्ते भगवान् प्रभुः ॥१२॥

There in Nīlācala, O sages, there lies (a river) known as the white Ganges (Śveta-Gaṅgā). there shines the illustrious Lord assuming the form of white coloured Mādhava.

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1. D. दर्शनात् ।

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मत्स्यमाधवस्तत्रैव वेदवेदाङ्गपारगः ।
उभयोर्दृष्टिसंयोगे[1] कीटो मुक्तिमवाप्नुयात्[2] ॥१३॥

In that very spot there shines Matsya-Mādhava proficient in Vedas and Vedāṅgas. A glance at both these divinities (Śveta-Mādhava and Matsya Mādhava) simultaneously enables (even) an insect to attain liberation.

ब्रह्महा च सुरापश्च गोध्नो वा पितृघातकः ।
ते सर्वे मुक्तिमायान्ति मध्ये च श्वेतमत्स्ययोः॥१४॥

In between Śveta-Mādhava and Matsya-Mādhava (i.e. having cast a glance at both these divinities) every one gets liberation, may he be a murderer of a Brahmin, a drunkard, a cow-killer or a patricide.

श्वेतायां च नरः स्नात्वा दृष्ट्वा च श्वेतमत्स्यकौ ।
पापानि च परित्यज्य श्वेतद्वीपं व्रजेद्[3] ध्रुवम्॥१५॥

By paying a visit to the shrines of Śveta-Mādhavva and Matsya-Mādhava and after taking a dip in the river Śveta-Gaṅgā, freed of all sins one definitely goes to Śveta-dvipa.

इन्द्रद्युम्नसरस्तत्र[4] इन्द्रेण समपूजितम् ।
तमासाद्य नरो विप्रा इन्द्रेण सह मोदते॥१६॥

There is the lake Indradyumna adored by god Indra. By reaching the said lake, O sages, a man delights (in heaven) in the company of Indra.

तत्रस्थं नरसिंहं च शङ्करं नीलकण्ठकम् ।
दृष्टवा नत्वा पूजयित्वा ज्योतिर्लोकं[5] व्रजेन्नरः ॥१७॥

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1. B. C. योगेन।
2. E. अवाप ह।
3. E. भवेद्।
4. B. इन्द्रद्युम्नोश्चतत्रैव।
5. B. ० लिङ्गम्।

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The shrines of Narasiṁha and the blue throated Śiva are situated near the lake Indradyumna. Having paid a visit to those shrines and made obeisance there, a man attains the land of eternal light (the region of Brahman).

हरिशङ्करयोर्मध्ये यो दद्यात्[1] पिण्डमुत्तमम् ।
पितॄणामुद्धृतिं कृत्वा रविलोकं व्रजेन्नरः॥१८॥

He who makes an excellent offering to his dead ancestors in between the shrines of Lord Hari (Narasiṁha) and Lord Śaṁkara, delivers them (ancestors from hell) and goes to the world of the Sun-god.

पुण्य कल्पवटं तत्र दारुब्रह्मसमीपतः।
यस्य[2]च्छायां समाक्रम्य ब्रह्महत्याद् विमुच्यते॥१९॥

Close to the wooden image of Lord Jagannātha (Dāru-Brahma) there exists the holy Kalpa-Vaṭa the banyan tree which grants all desires); by going under the shade of this tree one is freed from the sin of the murder of a Brahmin.

कृत्वा प्रदक्षिणं तस्य यस्तु पूजयते वटम् ।
तस्य जन्मशतोद्भूतं दोषं च क्षमते[3] हरिः ॥२०॥

Lord Hari (Viṣṇu) destroys all the sins a man committd in his hundreds of past lives, if he worships the banyan tree after circumambulating it.

मङ्गला वटमूले च देवी मङ्गलदायिनी।
तां दृष्ट्वा पूजयित्वा च मोहबन्धात् विमुच्यते॥२१॥

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1. A. B. C. D. दत्त्वा।
2. E. तस्य।
3. B. D. दोषं नाशयते।

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At the foot of the banyan tree there lies the shrine of goddess Maṅgalā (Durgā) who bestows bliss and fortune; by worshipping her in course of a visit to the shrine one is released from the fetters of delusion.

वटस्यपश्चिमे भागे विमला विमलप्रदा।
तस्याः दर्शनमात्रेण विद्यावान् जायते नरः ॥२२॥

To the western side of the banyan tree there lies the shrine of gddess Vimalā the bestower of sanctity and holiness; just by paying a visit to her shrine a man becomes master of learning.

तदग्रे नरसिंहस्तु[1] कोटिसूर्यसमप्रभः।
दैत्येन्द्रोरो विदार्यास्ते दर्शनाद् मुक्तिदो मतः ॥२३॥

In front of the shrine of goddess Vimalā, effulgent like a million Suns in splendour, there shines Lord Narasiṁha who had rent asunder the chest of the Lord of demons (Hiraṇya-Kaśipu); it is said that a visit of the Lord results in emancipation.

तस्याग्रे वासुदेवस्तु शेषशायी गदाधरः।
शङ्खचक्राङ्कितभुजो वनमालाविभूषितः॥२४॥

In front of the shrine of Lord Narasiṁha there apears the wielder of the mace, Lord Vāsudeva (Kṛṣṇa) sleeping on the serpent Śeṣa with the palms of his hands marked with a conch-shell and a discus and adorned with a chaplet of wood-flowers.

क्षीरशायी जगन्नाथः साक्षादत्र स्थितः प्रभुः ।
लक्ष्मी पादतले चास्ति कर्ण्णमूले सरस्वती ॥२५॥

---

1. C. काकतीर्थस्तु।

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Lord Jagannātha who rests in the milk-ocean is present here in person; goddess Lakṣmi is seated near his feet and goddess Sarasvatī is resting at the root of the ears.

नाभिपद्मोपरि ब्रह्मा वेदवेदाङ्गपारगः ।
कमण्डलुधरो देवश्चतुर्बाहुश्चतुर्मुखः ॥२६॥

Four-armed and four-faced god brahmā proficient in Vedas and Vedāṅgas with a water pot in his hand is resting on the lotus of the navel (of Lord Kṛṣṇa).

ईश्वरःपार्वतीनाथः शेषदेहत्वमाप्तवान् ।
यस्मादभिन्नः पुरुषस्तस्माद्देवत्वमाप्तवान्[1] ॥२७॥

Iśvara, the Lord of Pārvatī has obtained the form of Śesa. As he is not different from Puruṣa (Viṣṇu) he has got Viṣṇu's divinity.

अनन्तोपरिदेवेशः पुरुषोत्तमसञ्ज्ञकः ।
तस्माद् वेदे पुराणे च अनन्तः पुरुषोत्तमः ॥२८॥

The Lord of gods called Puruṣottama sleeps on the serpent Ananta; therefore in Vedas and Purāṇas Lord Puruṣottama is called Ananta.

पुरुषोत्तमनाम्नैतत्क्षेत्रे श्रीपुरुषोत्तमे ।
नरो मुक्तिमवापाशु दृष्टवा श्रीशेषशायिनम् ॥२९॥

In the holy land called Śrī Puruṣottama after the name of the Lord Puruṣottama one soon gets liberation by a visit to the shrine of the Lord reclining on the serpent Ananta.

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1. A. omits this line.

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तत्र दारुस्वरूपस्य निर्माल्यं पापनाशनम् ।
अन्नाद्यं पूपकं चैव यदन्यत् तिष्ठते परम् ॥३०॥

The *Nirmālya* like rice, cakes and other articles of food of the Lord existing in the form of a log of wood is destroyer of all sins.

जगन्नाथस्य नैवेद्यं महापातकनाशनम् ।
भक्षणात् फलमाप्नोति कपिलाकोटिदानजम्॥३१॥

The food offered to Lord Jagannātha destroys grat sins accrued because of committing heinous crimes. By taking that food (offered to the Lord) one gets the same result as one gets by donating ten millions of brown (*kapilā*) cows.

किं तेन न कृतं पुण्यं[1] किं तेन न कृतं तपः ।
भक्षितं येन नैवेद्यं[2] दारूब्रह्मस्वरूपिणः ॥३२॥

What meritorious actons have not been done and what rigorous asceticism has not been practised by one who has the good fortune of taking the offering of food to the Lord existing in the shape of a log of wood!

जगन्नाथो यथा साक्षात् दर्शनान्मुक्तिदोध्रुवम् ।
तथैवमुक्तिदं ह्यन्नं जगन्नाथस्य भो द्विजाः ॥३३॥

As the sight of Lord Jagannātha by one's very eyes definitely gives liberation, O Brahmins, so that food offered to the Lord (when taking by a devotee) leads to liberation.

देशान्तरगतं वापि शुष्कमार्द्रमथापि वा।
भक्षणात् दर्शनाच्चैव द्विजातीनां च मुक्तिदम् ॥३४॥

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1. A. B. पापम्।
2. A. C. चान्नाद्यं F. नान्नाद्यम्।

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The food offered to the Lord, whether it is dry or wet, if seen or eaten (even) in a foreign land leads to liberation of the three higher castes of Hindus.

पुरुषोत्तमात्परं क्षेत्रं नास्ति नास्ति महीसुराः ।
द्विजास्तु श्वपचादन्नं यत्र भुञ्जन्ति पूपकम्[1] ॥३५॥

O Brahmins, never there is a place more sacred than the land of Puruṣottama wher the three higher castes of Hindus take pleasure in eating food and cakes of the outcasts (cāṇḍāla).

तस्मात् सर्वप्रयत्नेन गन्तव्यं पुरुषोत्तमम् ।
*द्रष्टव्यं च जगन्नाथमात्मनः मुक्तिकारणात् ॥३६॥

Therefore one should take great care in going to the land of Lord Puruṣottama and visit the shrine of the deity Jagannātha for one's own beatitude.

वटमूले वटेशं च सर्वपापप्रणाशनम् ।
तस्य दर्शनमात्रेण सर्वपापाद् विमुच्यते ॥३७॥

At the foot of the banyan tree there is the shrine of the deity Vaṭeśa, the destroyer of all sins, by getting mere sight of that deity one is freed of all sins.

वाराणस्याः समं त्वस्ति क्षेत्रमेकाम्रकं वनम्।
पुरुषाख्यं समं[2] क्षेत्रं नास्ति त्रैलोक्यमण्डले॥३८॥

There exists the holy Ekāmra forest equal to Vārāṇasī in purity and sanctity; in all the three worlds there is no land as holy as the land Puruṣottama.

---

1. B. D. द्विजः श्वपचतां याति यस्तदन्नं न भक्षयेत्।
* D omits from द्रष्टव्यं to राजाश्रीपुरुषोत्तमः (from last line of verse 36 to 39),
2. B. पुरुषोत्तमाख्यम्।

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सर्वेषां चैव क्षेत्राणां राजाश्रीपुरुषोत्तमः ।
सर्वेषां चैव देवानां राजाश्रीपुरुषोत्तमः।।३९।।

The land of Śrī Puruṣottama is the holiest of all the sacred places, and the deity Śri Puruṣottama is the Lord of all the divinities.

किं चात्र बहुनोक्तेन भाषितेन पुनः पुनः ।
सत्यं सत्यं पुनः सत्यं क्षेत्रं न[1] पुरुषोत्तमात्।।४०।।

It is true and very true that there is no place like Puruṣottama. Then what is the necessity of repeating and saying it again and again ?

पुरुषोत्तममाहात्म्यं वक्तुं वर्षशतैरपि।
न समर्थो द्विजश्रेष्ठाः किमन्यच्छ्रोतुमर्हथ[2]।।४१।।

Even in hundreds of years I am not capable to finish recounting the glory and greatness of Lord Puruṣottama; what else would you like to hear from me, O the best of the Brahmins ?

ऋषयः ऊचुः
Sages said

सम्यक् प्रोक्तं त्वया क्षेत्रं मुक्तिदं पुरुषोत्तमम् ।
कथयस्व तपः स्थानं तस्मिन् क्षेत्रे द्विजोत्तम।।४२।।

Your Honour has given a very good account of the sacred land Puruṣottama the bestower of liberation. O the best of the Brahmins, plese tell us about the different spots in that holy land which are suitable for practising penance.

---

1. B. श्री।
2. A. D. ० मिच्छथ।

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भरद्वाज उवाच
Bharadvāja replied

पूर्वमुक्तं मया[1] विप्रा यमेशो मुक्तिदायकः ।
इन्द्राद्याः देवताः सर्वे तत्र सन्ति तपस्विनः।।४३।।

I have already told you O sages, that the spot Yameśa is bestower of liberation; all the divinities like Indra and others reside there.

ईषत्पुण्यं भवेत् तत्र मेरुतुल्यं न संशयः ।
कुरुध्वं तत्र भो विप्रास्तपोमुक्तिप्रदायकम्।।४४।।

There is no doubt in it that a little religious merit acquired there assumes the proportion of the mount Meru; O sages, parctise penance in that place, and that penance will bestow liberation.

तत्स्थानं सु[2]महत्पुण्यं देवादीनां च दुर्लभम् ।
बहुपुण्येन देवाश्च तत्र सन्ति महर्षयः।।४५।।

It is difficult for the gods to get to that very distinguished sacred spot. Because of excessive religious merit, O great sages, gods have been residing there.

नानापुष्पसमायुक्तं पूगवृक्षविराजितम् ।
पनसैर्नारिकेलैश्च पूरितं तत्समन्ततः।।४६।।

Looking lovely with the areca-nut trees and endowed with different kinds of flowers that spot is overspread with jack-fruit (Paṇasa) and coconut trees all around.

करवीरैः कर्णिकारैः पाटलैश्चम्पकैस्तथा ।

---

1. D. E. त्वया। 2. B. तु०।

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मल्लिका-यूथिकाभिश्च जातीभिः परिपूरितम्[1]।
तपसस्तु महत्स्थानं मुनीन्द्रैः परिकीर्त्तितम्।।४७।।

The spot is completely filled with all sorts of flowers like Karavīra, Karṇīkāra, Pāṭala, Campaka, Mallīkā, Yūthikā and Jāti. Great sages have praised this spot as an eminent place for practising pensance.

ये जपन्ति नरास्तत्र शान्तास्तद्गतमानसाः[2]।
यमेश्वरप्रसादेन मन्त्रसिद्धिमवाप्नुयुः।।४८।।

Those people who in a tranquil state pray to Lord Yameśvara with their mind and heart devoted to him (the Lord Yameśara) attain *mantra-siddhi* (the power of effectively using the spells that one knows) through his favour.

सनकाद्याश्च मुनयो वशिष्ठाद्याः परन्तपाः ।
तत्र कृत्वा तपस्तीव्रं ते सर्वे मुक्तिमाप्नुयुः[3]।।४९।।

All the sages like Sanaka and others, heroes (*parantapas*) like Vaśiṣṭha etc., practised rigorous penance there; and all of them attained liberation.

एवं श्रीपुरुषाख्यस्य माहात्म्यं गदितं मया ।
अधुना च मुनिश्रेष्ठाः किं वदामि च तद्वद।।५०।।

Thus I have depicted the glory and greatness of the sacred land Puruṣottama. O great sages, now tell me what I shall speak to you.

इति श्रीकपिलसंहितायां ऋष्युपदेशो नाम पञ्चमोऽध्यायः

Thus ends the Fifth Chapter of Kapila-Saṁhitā entitled "The advice to the sages".

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1. D. omits this verse 47.
2. D. omits this line.
3. A. C. E. आययुः।

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षष्ठोऽध्यायः

ऋषय ऊचुः
The Sages asked

पुरा ते गदिता विप्र कृष्णार्कपार्वतीहराः ।
इदानीं भास्करस्येह[1] माहात्म्यं वद नः प्रभो॥१॥

Previously you have narrated to us all the places sacred to Śrī Kṛṣṇa, the Sun-god, the goddess Pārvatī and the Lord Śiva. Now O sage, you please tell us the glory and greatness of the Sun-god.

भरद्वाज उवाच
Bharadvāja replied

कथयामि रहस्यं वो मैत्रेयाख्यं वनोत्तमम् ।
यत्र गत्वा पुरा विप्राः शाम्बः कुष्ठात् प्रमुच्यते॥२॥

Now I tell you, O sages, the mystery of the excellent forest called Maitreya; in ancient times by resorting to that forest Śāmba was cured of leprosy.

ऋषय ऊचुः
Sages asked

कुतः समागतः शाम्बः कमाराध्य प्रमुच्यते[2]।
किमर्थं तस्य देहे च वद कुष्ठं बभूव ह॥३॥

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1. B. च भास्करस्य। 2. A. omits this Line.

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Where from did Śāmba come? By adoring whose divinity he was cured of leprosy? Please tell us why did he suffer from leprosy ?

भरद्वाज उवाच

Bharadvāja replied

दुष्टानां निग्रहार्थाय शिष्टानां पालनाय च ।
द्वापरे कृष्णरूपेण विष्णुस्त्ववततार ।।४।।

For punishing the wicked and protecting the righteous in the Dvāpara age Lord Viṣṇu incarnated on the earth as Kṛṣṇa.

सोऽपि कृष्णो जगन्नाथो गोपीभिश्च समावृतः।
बाल्यकाले स्थितो गोपे ततः कंसं जघान ह।।५।।

That Kṛṣṇa also known as Jagannātha surrounded by cowherd-maidens spent his childhood in the cowherd-village Gopa and there he had killed Kaṁsa.

मथुरायां कृतो राजा उग्रसेनो महात्मना[1]।
कालनेमिभयात् तस्मान्निर्मिता द्वारकापुरी।।६।।

The high-souled Kṛṣṇa installed Ugrasena as the king of Mathurā, and out of fear of Kālanemi (the demon) the city of Dvārakā was constructed.

तस्यां स्थितो रमाकान्तः पाण्डवानां हितप्रदः ।
*राजसूये महायज्ञे शिशुपालशिरोऽछिनत्[2]।।७।।

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1. D. omits this Line.
2. A. B. C. omit this Line.

* E. omits from राजसूये to हरिः। (from last line of verse 7 to 8)

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Lord Kṛṣṇa (the spouse of goddess Lakṣmī) the well-wisher of the Pāṇḍavas used to reside there (Dvārakā); and during the performance of Rājasūya sacrifice he cut-off the head of Śiśupāla.

निमित्तेनार्जुनेनाथ संग्रामे भृशदारुणे।
दुर्योधनं ममारासौ नृपलक्षेश्वरं हरिः॥८॥

In the interest of Arjuna that Kṛṣṇna (Hari) in the very fierce battle took the life of Duryodhana, the Lord of lakhs and lakhs of kings.

हस्तिनायां ततः कृष्णो धर्मज्ञंच युधिष्ठिरम् ।
श्वेतातपत्रं दत्त्वा च गतस्तु द्वारकापुरीम्॥९॥

Then Lord Kṛṣṇa installed (lit. handed over him the white umbrella insignia of royalty) the righteous Yudhiṣṭhira as the king of Hastināpura and left for the city of Dvārakā.

एवं पालयतस्तस्य जगन्नाथस्य शार्ङ्गिणः ।
सुतः शाम्बोऽभवद् विप्रा द्वितीयो रतिनायकः॥१०॥

When Lord Śrī Kṛṣṇa, the holder of Śārṅga bow, the Lord of the universe used to rule over (Dvārakā), O sages, a son called Śāmba, a second cupid as it were was born to him.

यथा कृष्णस्तथैवासौ नीलजीमूतसन्निभः ।
शङ्खचक्राङ्कितभुजः पीतवासाब्जलोचनः॥११॥

Like Kṛṣṇa he had the lustre of a dark cloud, his hands were marked with a discus and a conch-shell, lotus eyed he was clad in yellow garment.

जलक्रीडाविनोदेऽथ योषिद्भिश्च समावृते।

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चक्रपाणाववज्ञाते गतो[1] जाम्बवतीसुतः॥१२॥

Surrounded by his consorts when Kṛṣṇa (the holder of a discus) used to enjoy the water sports, (Śāmba) the son of Jāmbavatī went there without his (of Kṛṣṇa) knowledge.

तं दृष्ट्वा योषितः सर्वाः ययुर्मोहं च विह्वलाः ।
तासां च स्कन्दते[2] रेतश्चक्रे निन्दां तदा हरिः॥१३॥

All his consorts excited at his sight (of Śāmba) became infatuated; noticing the effusion of semen of his consorts (at the sight of Śāmba) Kṛṣṇa reproached them.

धिक् धिग्भवतु नारीणामसतीत्वं च धिक्च धिक्।
पुत्रं दृष्टवा कथं सर्वा ययुर्मोहं पुनः पुनः।
ततः शाम्बमुवाचाथ ईषत्क्रोधसमन्वितः॥१४॥

"Fie, fie upon the want of chastity of the women". How it is that at the sight of my son all my wives became infatuated again and again. Then (after expressing his displeasure) somewhat enraged he told Śāmba.

श्रीभगवानुवाच
Lord Kṛṣṇa said

मातृणां स्कन्दते रेत आगते त्वयि पुत्रक ।
इदानीं तव देहे च कुष्ठं भवतु सर्वतः॥१५॥

O dear son, with your arrival there is effusion of semen from your mothers. Now let your entire body be affected by leprosy.

---

1. D. ययौ।
2. C. F. स्यन्दते।

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एवं निगदिते कृष्णे[1] कुष्ठं सर्वाङ्गकेष्वभूत्।
शाम्बोऽति वेपमानः सन् पितरं वाक्यमब्रवीत्॥१६॥

As soon as Lord Kṛṣṇa spoke like this, all the limbs (of Śāmba) were affected by leprosy. Sāmba also shivering (in fear) told these words to his father.

शाम्ब उवाच
Sāmba said

अपराधे कृते पुत्रे क्षमते जनकः प्रभो।
इदानीं किं करिष्यामि शापमुक्तिं वदत्वथ॥१७॥

O Lord! It is the father who forgives the son for any wrong done by him. Now you please tell me, what shall I do and how shall I be released from your curse.

श्रीभगवानुवाच
Lord said

मैत्रेयाख्यं वनं गत्वा तपस्तप्त्वा जितेन्द्रियः।
प्रसादयित्वा छायेशं ततो मुक्तिं गमिष्यसि॥१८॥

Go to the forest called Maitreya, with your senses under control, practise penance; by propitiating the Sun-god (Lord of Chāyā) you will be cured of the disease.

भरद्वाज उवाच
Bharadvāja said

इति श्रुत्वा वचस्तस्य शार्ङ्गिणो रुक्मिणीपतेः।
एकाकी च जगामाशु शाम्बो दुःखपरिप्लुतः॥१९॥

---

1. D. तस्मिन्।

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Having heard his words of the wielder of the Śārṇga bow, the consort of Rukmiṇī, overwhelmed with grief Śāmba all alone went to the forest.

गत्वा तत्र प्रयत्नेन तपस्तेपे सुदारुणम् ।
शान्तो दान्तो निराहारो वायुभक्ष्यो जितेन्द्रियः।।२०।।

Having reached the forest, with all care, calm and peaceful, restrained, desisting from food and living only on air, he practised austere penance with his senses uner control.

शाम्बो द्वादशवर्षाणि सूर्याध्यानपरायणः ।
पूजयंश्च[1] स्तुवन् गायन् सूर्यसूर्येति कीर्त्तयन्।।२१।।
दिवाकर नमस्तेऽस्तु प्रभाकर नमोऽस्तुते।
त्राहि मां करुणापाङ्ग ! व्यङ्गं च पतितं भुवि।।२२।।

For twelve years Śāmba continued to meditate upon the Sun-god, engaged in adoring, prasing and singing repeatedly 'O Sun-god. O Sun-god'. Obeisance to you, 'O maker of the day, obeisance to you, O the giver of light and radiance, protect me by showing compassion with your side-long glances. Then the affected body fell on the ground.

इति मन्त्रं स्तुवन् गायन् शाम्बः कृष्णात्मजो[2]द्विजाः।
पपात सहसा भूमौ पुनः पुनरुदीरयन्।।२३।।

Śāmba, the son of Kṛṣṇa, O sages, eulogised the Sun-god by singing above mantras, over and over again he chanted this mantra and all at once fell on the ground.

---

1. D. पूजयित्वा।
2. B. D. शाम्बः कृष्णदेवसुतो।

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गते च[1] कतिचित्काले[2] भास्करो भक्तवत्सलः ।
उवाच वचनं स्वप्ने शापनिर्मुक्तिकारणम्॥२४॥

When sometime had passed, the Sun-god (the giver of light and lustre) dear to his devotees, in a dream told him the means of release from the curse.

श्रीसूर्य उवाच
Sun-god said

अत्र तिष्ठ[3] महाबाहो ! दर्शयामि स्वकां तनुम् ।
तां दृष्ट्वां मुच्यते रोगात्[4] नान्यथा शृणु शाम्बकः॥२५॥

O Long-armed one (Śāmba) ! Listen to me. You remain here. I will show you my embodied form. having got a view of that form you will be cured of that disease. There is no other way.

यदि जाम्बवतीसूनो ! शापमुक्तिमपेक्षसे।
एतानि मम नामानि कीर्त्तयस्व निरन्तरम्॥२६॥

O son of Jāmbavati ! In case you want to be released from the curse, keep yourself engaged in constantly repeating all these names of mine.

भास्करो भगवान् सूर्यश्चित्रभानुर्विभावसुः।
यमतातोंऽशुमाली च यमुनाप्रीतिदायकः॥२७॥

दिवाकरो जगन्नाथः सप्तश्वश्च प्रभाकरः ।
लोकचक्षुः स्वयम्भुश्च छायारतिप्रदायकः॥२८॥

---

1. D. तु।
2. D. काचित्काले च।
3. D. अत्रोत्तिष्ठ।
4. C. F. शापात्

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तिमिरारिर्ग्रहधवो लोकत्रयप्रकाशकः ।
भक्तबन्धुर्दयासिन्धुः[1] कर्मसाक्षीपरात्परः ॥२९॥

Bhāskara (the creater of light and lustre), the Sun-god, Citrabhānu (the god shining with light), Vibhāvasu the god rich in light and luster), Yamatāta (the father of Yama), Aṁśumālī (the god wreathed with rays), Yamunāprīti-dāyaka (the giver of delight to Yamunā), Divākara (the maker of the day), Jagnnātha (the lord of the universe); Saptāśva (the lord to whose chariot seven horses are yoked), Prabhākara (the producer of light and lustre), Lokacakṣu (the giver of delight to his consort Chāyā), Timirāri (the enemy of darkness) Graha-dhava (the lord of planets), Lokatrayaprakāśaka (the illuminator of three worlds), Bhakta-bandhu (the friend of the devotees), Dayāsindhu (the ocean of compassion), Karmasākṣi (the witness of all actions), Parātparaḥ (the greater than the great).

एकविंशतिनामानि यः पठेदुदिते मयि।
तस्य शान्तिं प्रयच्छामि सत्यं सत्यं वदाम्यहम्।
इत्युक्त्वा गतवान् सूर्यः शाम्बो निद्रां च मुक्तवान्[2] ॥३०॥

"He who recites these twenty one names as I rise, I bestow on him peace and tranquility, I am speaking the truth". Having spoken these words the Sun-god went away and Śāmba got out of his bed.

ततः प्रभातसमये स्नानार्थं च नदीं ययौ[3]।
चन्द्रभागां महापुण्यां देवलोकप्रदायिनीम् ॥३१॥

B. कृपासिन्धुः।

2. B. त्यक्तवान्।

A. E ० गतवान् नदीम्, F. ० नदीमाययौ।

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Then, when it dawned, for taking his bath he went to the very holy river, Candrabhāgā, the bestower of heaven.

तत्र गत्वा च शाम्बोऽसौ द्विभुजां पद्मलाञ्छिताम्।
प्रतिमां पङ्कजस्थां च जलमध्ये ददर्शह।
दृष्ट्वा परमहृष्टश्च स वेलान्तिकमानयत्।।३२।।

When Śāmba went to the river, he noticed in the waters a two-armed image seated on a lotus and marked with a lotus. Very much delighted at the sight of the image, he fetched it near the bank.

मार्जयित्वा वपुस्तस्याः प्रक्षाल्य सलिलेन च[1]।
गृहीत्वा प्रतिमां तां च ययौ शाम्बो महामतिः।।३३।।

Having cleansed the form of that image and washed it with water, the highminded Śāmba went away with that image.

प्रासादं कारयित्वा च स्थापयामास सत्वरम्[2]।
तां पूजयित्वा[3] विधिवद् भक्त्या नत्वा परंतपः।
विमुक्तरोगः सहसा ययौ द्वारावतीं पुरीम्।।३४।।

Having constructed a temple, Śāmba, the chastiser of foes, at once installed the image there, having paid his obeisance with devotion he duly adored the image. Immediately cured of the disease he started for the city of Dvārakā

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1. B. सलिले जले।
2. A. B. स्थापयित्वा स सत्वरः।
3. B. C. पूजयित्वा च।

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भरद्वाज उवाच[1]

Bharadvāja said

एवं पुरागतः शाम्बस्तपस्तप्त्वा दिवाकरम् ।
अर्चयित्वा प्रयत्नेन ततः कुष्ठाद् विमुक्तवान्[2] ।।३५।।

Thus is ancient times having practised austere penance and having worshipped the Sun-god with care, Śāmba was cured of leprosy.

ऋषय ऊचुः

Ascetics said

श्रुतमस्माभिर्भो विप्र शाम्बस्य तप ईदृशम् ।
इदानीं श्रोतुमिच्छामो माहात्म्यं क्षेत्रतीर्थयोः ।।३६।।

We have listened to the austere penance of Śāmba. O Sage, now we like to listen to the glory and greatness of sacred spots and holy places (on the banks of sacred rivers).

भरद्वाज उवाच

Bharadāja said

मैत्रेयाख्यं वनंनाम मैत्रेयतपसार्जितम् ।
यत्र गत्वा नरः शीघ्रं महद्रोगाद् विमुच्यते ।।३७।।

There is the forest called Maitreya created by the penance of the revered sage Maitreya. By resorting to

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1. A. omits this .
2. D. प्रमुच्यते।

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that forest one is immediatey cured of the deadly disease.

तत्र ये स्थातुमिच्छन्ति वीतरागा विकल्मषाः ।
तेषां मनोरथफलं पूरयेद् दिवसाधिपः।।३८।।

The Sun-god fulfils the desire of those sinless persons who, bereft of wordly attachment wish to reside there.

मैत्रेयाख्ये वनेरम्ये ये त्यजन्ति कलेवरम् ।
पापानि च परित्यज्य ज्योतिर्लोकं[1] व्रजन्ति ते।।३९।।

They who give up their bodies (die) in the beautiful forest called Maitreya bereft of all sins attain the heavenly region.

रविक्षेत्रे नरा ये च[2] रविवारे समाहिताः ।
भक्त्या पश्यन्ति च रविं ते गच्छन्ति रवेर्गृहम्।।४०।।

In the place sacred to the Sun-god those persons who on a Sun-day with senses under control devotedly look at the Sun-god, attain his abode.

मैत्रेयाख्ये मृता ये च तेऽमृताश्चापुनर्भवाः ।
देवलोकं समासाद्य रविणा सह मोदन्ते।।४१।।

Those who meet their death in the forest called Maitreya, free from rebirth attain immortality; having reached the heaven they take delight in the company of the Sun-god.

येऽर्चयन्ति नरास्तत्र भास्करं भक्तिमानसाः ।
विमुक्तपापाः सहसा लभन्ते वाञ्छितं फलम् ।।४२।।

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1. B. ० लिङ्गम्।
2. D. तु।

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Those persons who reverentially adore the Sun-god there (in the Maitreya forest) free from all sins immediately get the objects of their desire.

तत्र श्रीमङ्गलं तीर्थं देवानां मङ्गलप्रदम् ।
मङ्गले च नरः स्नात्वा मङ्गलं प्रात्नुयात् ध्रुवम्।।४३।।

There is the holy pool called Śrī Maṅgalā which is very auspicious for divinities; there is no doubt about it that a person who takes a dip in Śrī Maṅgalā is blessed with good fortune.

तत्र श्रीशाल्मलीभाण्डं तीर्थं त्रैलोक्यपावनम् ।
सर्वपापहरं गुह्यं यिद्धगन्धर्वसेवितम्।।४४।।

नानामुनिजनाकीर्णं सर्वेषां मुक्तिदायकम्।
यत्र स्नात्वा नरः साक्षाद् रविदीधितिमाप्नुयात्[1] ।।४५।।

There is the sacred pool called Śrī Śālmalī Bhāṇḍa, the purifier of the three worlds, the spot lying concealed, repeller of all sins is resorted to by Siddhas and Gandharvas; crowded with many sages and ascetics it liberated one and all. A person who takes a dip there, attains the splendour of the Sun before the very eyes.

स्नात्वा श्रीशाल्मलीभाण्डे दृष्ट्वा छायापतिं ततः ।
अघौघं नाशयित्वा च आदिलोकं[2] व्रजेन्नरः।।४६।।

A person who after taking a dip in the Śrī Śālmalī Bhāṇḍa pays a visit to the Sun-god (the consort of Chāyā) has his mass of sins destroyed and attains the pre-eminent world.

सूर्यगङ्गाजले स्नात्वा सूर्यलोकं व्रजेन्नरः ।
सूर्यगङ्गासमं तीर्थं नास्ति नास्ति महीसुराः।।४७।।

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1. D. रविलोकमवाप्नुयात्।
2. A. D. रविलोकं।

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Having taken a dip in the waters of Sūrya-Gaṅgā a person attains the world of the Sun-god. O Brahmins (the gods of the earth), there is absolutely no existence of any sacred pool comparable to Sūrya-Gaṅgā.

महोदधौ नरः स्नात्वा सर्वपापाद् विमुच्यते[1]।
सर्वतीर्थवरश्चासौ सागरः सरितां पतिः॥४८॥

By taking a dip in the great ocean, a man is cleansed of all sins. That ocean, consort of rivers is pre-eminent of all the sacred places.

रामेश्वरस्तु तत्रैव वेलायां च नदीपतेः ।
यं रामः पूजयामास प्राणिनां हितकारणात्॥४९॥

And on the shore of the ocean, the consort of the rivers, there is installed the image of Lord Śiva known as Rāmeśvara. For the good of human beings Rāmacandra worshipped him there.

रामेश्वरं प्रयत्नेन येऽर्चयन्ति नरोत्तमाः ।
तेषामिष्टवरं विप्राः ! रामचन्द्रः प्रयच्छति॥५०॥

With boons as they desire, Rāmacandra blesses those best of men, O sages, who adore Lord Rāmeśvara with care.

गन्धैः पुष्पैश्च नैवेद्यैर्येऽर्चयन्ति महेश्वरम् ।
ते यान्ति शिवसालोक्यं विमानेन विराजिताः॥५१॥

Those who adore Lord Siva with sandal paste, flowers and offerings of food, gracefully seated in the chariots go to the world of Lord Śiva.

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1. B. ० पापं प्रणाशयेत्।

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चन्द्रभागाजले तत्र ये स्नान्ति विधिपूर्वकम्।
चन्द्रतुल्यवपुर्धृत्वा चन्द्रलोकं व्रजन्ति ते।।५२।।

Those who take a dip in the river Candrabhāgā as ordained by sacred precepts, endowed with bodies like the moon attain the world of Moongod.

तत्र चार्कवटो नाम कल्पवृक्षस्तु तिष्ठति ।
नानामुनिजनाकीर्णो विहगैरुपशाभितः।।५३।
अच्छेद्यश्चाप्यवध्योऽयं वटोमुक्तिप्रदो ध्रुवम् ।
प्राणिनां च हितार्थाय सूर्यः साक्षाच्च पादपः।।५४।।

There exists the wish-yielding tree called Arka-vaṭa crowded with different sages and adorned with birds. This banyan tree not worthy of being cut or destroyed definitely endows a person with salvation; and for the good of the human beings the Sun-god has verily assumed the form of the tree.

तत्र वृक्षतले ये च जपन्ति मनुमुत्तमम् ।
त्रिपक्षाभ्यन्तरे मन्त्रः साधकाभीष्टसिद्धिदः।।५५।।

The excellent sacred spell recited under this tree, within three fortnights yields the objects of their desire to the yogins.

भुमावर्कवटो विप्राः स्वर्लोके नन्दनं श्रुतम्[1]।
तत्र सिद्धगणाः सन्ति सत्यं सत्यं वदामि वः।।५६।।

This Arka-vaṭa on this earth, O sages, verily is the Nandana garden of the heaven. This "Arka-vaṭa" is the abode of the Siddhas. I speak with the truth.

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1. B. D. स्मृतम्।

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तत्र ध्यायन्ति ये विष्णुं तेषां विष्णुः प्रसीदति।
वटछायासु ये सन्ति ते सिद्धाश्च[1] न संशयः।।५७।।

Lord Viṣṇu is pleased with those persons who seated under the tree meditate on him. Those who reside under this tree are undoubtedly Siddhas.

विजासप्तमीं प्राप्य येऽर्चयन्ति दिवाकरम्।
तेषां विमुक्तपापानां सर्वत्र विजयो भवते्।।५८।।

They who worship the Sun-god since Vijayā-Saptamī (the seventh day of the bright half of a month falling on a Sun-day) cleansed of all sins attain victory in all their undertakings.

मैत्रेयाख्ये वने पुण्ये रथयात्रामहोत्सवम्[2]।
ये पश्यन्ति नरा भक्त्या लीयन्ते स्वतनौ रवेः।।५९।।

Those persons who with devotion visit the splendid car-festival in the sacred forest called Maitreya are merged in the physical form of the Sun-god.

एवंमादिगुणाः सन्ति मैत्रेयाख्ये वनोत्तमे।
न समर्थो द्विजश्रेष्ठा वक्तुं वर्षशतैरपि।।६०।।

Thus there are numerable merits of the excellent forest named Maitreya. It is not possible for me, O eminent sages, to recount all those merits in hundreds of years.

किन्चित् प्रोक्तं मया विप्रा भवतां हितमुत्तमम् ।
वरेण्यं परमं[3] पुण्यं किमन्यच्छ्रोतुमर्हथ[4]।।६१।।

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1. B. F. तु सिद्धा।
2. E. रथच्छायां महोत्सवम्।
3. D. वरदम्।
4. D. E. ० मिच्छ्थ।

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O sages ! Of those merits I have told you a little, beneficial to all of you, excellent desirable and very righteous.

इति श्रीकपिलसंहितायां मैत्रेयवनमाहात्म्यं नाम[1] षष्ठोऽध्यायः।

Thus ends the Sixth Chapter entitled "The Glory of Maitreyavana".

1. B. D. मैत्रेयाख्यवनमाहात्म्ये।

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सप्तमोऽध्यायः

ऋषय ऊचुः

Ascetics said

इदानीं कथयास्माकं पार्वतीक्षेत्रमुत्तमम्।
त्वत् प्रसादात् भविष्यामः कृतार्थाः नात्र संशयः॥१॥

Now please tell us about the place sacred to Pārvatī. Undoubtedly we will be happy to know it by your favour.

भरद्वाज उवाच

Bharadvāja said

कथयामि महापुण्यं विरजाख्यं सुनिर्मलम्।
यत्क्षेत्रं सृष्टिरक्षार्थं ब्रह्मणा च कृतं पुरा[1]॥२॥

I will tell you about the very sacred spot called Virajā which is very pure, clean and highly meritorious. In ancient times this spot was created by Lord Brahmā for protection of his creation.

तस्मिन् क्षेत्रे द्विजश्रेष्ठा विरजाविरजःप्रदा।
विरजामुखमालोक्य रजः प्रक्षालनं भवेत्॥३॥

In that sacred spot, O excellent ascetics, there is installed the goddess Virajā, remover of pasion and gloom (the bestower of want of passion and gloom). having

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1. B. D. ० ब्रह्मणा निर्मितं पुरा।

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viewed the face of gooddess Virajā one is cleansed of all sins.

तत्र श्रीविरजादेवी भुक्तिमुक्तिप्रदायिनी ।
साधकानां हितार्थाय विरजा उत्कलं स्थिता।।४।।

Goddess Virajā, giver of enjoyment and liberation is installed in the country Utkala for the good of the yogins.

दशवर्षसहस्राणि काश्यां पूजयते हरम् ।
यत्तत् फलमवाप्नोति[1] विरजालोकने नरः।।५।।

Religious merit that one acquires by worshipping Lord Śiva in Kāśī for ten thousand years is attained here just by paying a visit to goddess Virajā.

कुरुक्षेत्रे हरिद्वारे[2] यत्फलं लभते नरः ।
तत्फलं समवाप्नोति नान्यथा भो द्विजोत्तमा।।६।।

Religious merit that one attains by visiting Kurukṣetra and Haridvāra, O excellent sages, is attained here, there is no doubt in it.

वराहरुपी भगवान् तत्रास्ते मुक्तिदायकः ।
तं दृष्टवा पूजयित्वा च विष्णुलोकमवाप्नुयात्।।७।।

The Lord in the shape of the boar, the giver of liberation is present there (in the sacred place called Virajā). Having paid a visit to him and worshipping him, one attains the world of Viṣṇu.

आखण्डलस्तु तत्रास्ते[3] पार्वतीशो जगद्गुरुः।
तमालोक्य प्रयत्नेन यमदण्डं च खण्डयते।।८।।

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1. D. F. यत्फलं समवाप्नोति।
2. D. E. हरद्वारे।
3. D. तस्याग्रे।

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Lord Śiva (Ākhaṇḍala) the consort of Pārvatī, the preceptor of the world is present there. By paying a visit to him, one repels the punishment of Yama.

यत्राखण्डल उग्रोऽसौ[1] तत्र मुक्तिर्न संशयः ।
जङ्गमाद्याश्च गच्छन्ति तद्विष्णोः परमं पदम्॥९॥

There is no doubt about liberation as the mighty and powerful Śiva (Ākhaṇḍala) is present there. All the sentient beings attain the highest abode of Viṣṇu (by paying a visit to him).

आखण्डलं समासाद्य कुष्ठी कुष्ठात् प्रमुच्यते[2]।
अपुत्रा चैव या नारी सा नारी सुतमाप्नुयात्॥१०॥

By paying a visit to god Śiva (Ākhaṇḍala) a leaper is cured of leprosy. A woman having no son is blessed with a son through his grace.

आखण्डल नमस्तुभ्यं सिद्धानां सिद्धिदायकः ।
अखण्डमण्डलाकारं कारणाशेषकारणम्[3]॥११॥

Obeisance to thou, O Lord Śiva (Ākhaṇḍala) thou art the giver of success to the Siddhas. Thou are the eternal cause of the cause having the shape of an unbroken orb.

अनेन मन्त्रयोगेन यः पश्येत् पार्वतीपतिम् ।
सर्वपापविनिर्मुक्तः शिवलोके महीयते॥१२॥

He who pays a visit to god Śiva (Lord of Pārvatī) by reciting the Mantra, freed of all sins is adored in the realm of Śiva.

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1. B. उग्रेशो।
2. B. D. कुष्ठरोगाद् विमुच्यते।
3. B. omits this line.

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क्रोडाखण्डलयोर्मध्ये देवानां दुर्लभे पदे ।
मुक्तिं गच्छन्ति कीटाद्याः किं पुनर्मानवा मृताः।।१३।।

In the spot in between Kroḍa and Lord Ākhaṇḍala (Lord Śiva) the place is difficult to be attained even by the gods. Worms and insects (even) attain liberation by meeting their death there; what to speak of human beings!

गुरुहा ब्रह्महा गोध्नः सुरापो विष्णुनिन्दकः ।
तत्र देहं त्यजन् विप्राः वैकुण्ठं लभते ध्रुवम्।।१४।।

A slayer of a preceptor, a Brahmin or a cow, a person addicted to liquor, a reviler of Lord Viṣṇu-all the persons, O sages, by meeting their death in that particular spot (in between Kroḍa and Ākhaṇḍala) definitely get a place in Baikuṇṭha.

तत्र मुक्तेश्वेरं लिङ्गं मुक्तिदं पापनाशनम् ।
यं दृष्ट्वा च पुरा विप्रा ययुर्मुक्तिं त्वरान्विताः।।१५।।

Lord Śiva known as Mukteśvara Liṅga, the giver of liberation and the destroyer of sins is present there; by paying a visit to the Lord, in ancient times the sages immediately attained liberation.

तत्र श्रीविरजाक्षेत्रे देव्या ईशानकोणतः ।
गयानाभिर्महापुण्या पितृणां मुक्तिदायिका।।१६।।

In the auspicious holy place of Virajā, in the north east direction of the image of goddess Virajā, there is a very holy sopt called Gayānābhi which liberates the dead ancestors.

तत्र पिण्डं प्रयच्छन्ति नरा ये वीतकल्मषाः[1]।

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1. B. D. नरा विगतकल्मषाः।

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पितॄनुद्धृत्य नरकात्ते व्रजन्ति पदं हरेः॥१७॥

Those persons who bereft of sins, offer balls of rice to their dead ancestors there, save their ancestors from hell; and they (dead ancestors) attain the abode of Hari.

तत्र वैतरणीदेवी नदी मुक्तिप्रदायिनी।
गङ्गादेवी त्वसौ विप्राः सत्यं सत्यं न संशयः॥१८॥

There flows the river goddess Vaitaraṇī, the giver of liberation. O sages, I tell you the truth that Vaitaraṇī is no other but the goddess Gaṅgā.

वैतरणी महापुण्या मुक्तिदा[1] नृणाम्।
महापातककोटिघ्नी सकृद्दर्शनमात्रतः॥१९॥

Vaitaraṇī is very holy and giver of enjoyment and liberation to the people. A sight of this goddess even once cleanses one of crores of great sins.

तस्यां स्नात्वा नरश्रेष्ठो दृष्टवा श्रीदंष्ट्रिणं हरिम्।
कुलकोटिसमायुक्तो व्रजेद् विष्णुपुरं[2] द्विजाः॥२०॥

After a dip in Vaitaraṇī, by visiting Viṣṇu (Hari) in the shape of a boar, O sages, the best of men goes to the world of Viṣṇu along with millions of his dead ancestors.

त्रिलोचनस्तु तत्रास्ते भवपाशविमोचनः।
तं दृष्टवा विधिवद् पूज्य त्रिलोचनमवाप्नुयात्[3]॥२१॥

Lord Śiva (the three-eyed god) who releases from the fetters of the world is present there. By beholding

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1. B. D. भुक्तिमुक्तिप्रदा।
2. A. पुरीम्, B. पदम्।
3. B. D. शिवलोकमवाप्नुयात्।

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and devotedly adoring the Lord one is merged in Śiva.

त्रिलोचनस्तु भो विप्रास्ताप[1]त्रयविभञ्जनः ।
त्रैलोकस्याधिष्ठाता तं नरः कोऽपिनाश्रयेत्।।२२।।

Lord Śiva (the three-eyed god), O sages, destroys the three kinds of misery (*ādhyātmika :* caused by the mind, pain sorrow etc.; ādhidaivika : caused by fate as being struck by a thunder-bolt; *ādhibhautika :* caused by animals as being beaten by a snake). He is the presiding lord of the three worlds; who will not seek refuge with him ?

तत्र क्षेत्रवरे विप्राः कापिलं तीर्थमुत्तमम्[2]।
प्रसन्नसलिलं चैव मनोज्ञं चारुदर्शनम्।।२३।।

In that pre-eminent holy place there is the excellent sacred pool called Kāpila, with clear transparent waters the pool is pleasing to the mind and charming to look at.

कृष्णपक्षे चतुर्दश्यां कापिले स्नाति यो नरः।
तस्य तुष्टो भवेत् क्षिप्रं शैलेन्द्रतनयापतिः।।२४।।

Lord Śiva (the lord of the daughter of the Himālayas) is very soon plesed with the man who takes a dip in the sacred Kāpila pool on the 14th day of the dark fortnight.

तीर्थे श्रीकापिले विप्रा विधिवत् स्नाति यो नरः ।
[3]कापिलकोटिजं पुण्यं लभते नात्र संशयः ।।२५।।

The man who as per the Śāstric injuctions takes a bath in the Kāpila pool, O sages, gets religious merit

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1. B. ० शाप।
2. F. क्षेत्रमुत्तमम्।
3. All MSS. read कपिला, reading emended.

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amounting to a bath in millions of Kāpila pools.

तत्रैव गोग्रहं तीर्थं मुनीन्द्रैरुपसेवितम्[1]।
तत्र स्नात्वा च विधिवत् गोलोकस्थफलं लभेत्॥२६॥

In that very place there is the Gograha-tīrtha resorted to by famous sages. One who takes a dip there according to due rites gets the result of residence in Golaka (a part of heaven)

सोमतीर्थवरं चास्ते निर्मितं वै हिमांशुना।
स्नात्वा तत्र नरः श्रेष्ठश्चन्द्रलोकं च[2] गच्छति॥२७॥

There is the pre-eminent Soma-tīrtha made by the Moon. The best of men who takes a dip there attains the world of Moon.

तत्र भोगाननेकांश्च भुक्त्वा चन्द्रप्रसादतः।
भूमिलोकं समासाद्य स राजा भवति ध्रुवम्॥२८॥

Due to the blessings of the Moon-god a person enjoys there various types of pleasure; and after his return to the mortal world he definitely becomes a king.

ततो भक्तिं समुत्पाद्य देवदेवे महेश्वरे[3]।
सर्वपापं परित्यज्य गच्छेत् विष्णुपुरं नरः॥२९॥

In this mortal world by virtue of devotion to Lord Śiva, the god of gods, a man bereft of all sins goes to the world of Viṣṇu.

एवं श्रीसोमतीर्थस्य माहात्म्यं गदितं मया।
इदानीमन्यतीर्थानि शृणुध्वं कथयाम्यहम्॥३०॥

Thus I have recounted before you the glory of

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1. B. D. o शोभितम्।
2. E. सः।
3. B. omits this line.

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Soma-tīrtha. Now I will tell you about other tīrthas, listen to me.

अल्पाम्बुसंज्ञकं नाम तत्रास्ते विरजे द्विजाः ।
अल्पपुण्यं भवेत्तत्र मेरुतुल्यं न संशयः।।३१।।

In that place of pilgrimage called Virajā, there is a tīrtha called Alpāmbu. The slightest of religious merit assumes the size of mount Meru, there is no doubt about it.

तस्मिन् तीर्थे पुरावृतं शृणुध्वं द्विजसत्तमाः ।
आसीत् सत्ये च नृपतिः मान्धाता नाम विश्रुतः।।३२।।

O pre-eminent sages! Listen to the past history of that tīrtha. In the golden age (Satya-yuga) there was a famous king called māndhātā.

यज्वाध्वरवरैर्देवं दाता भोक्ता प्रियंवदः ।
क्षमाशीलो दयाशीलः सत्यवागनसूयकः।।३३।।

The king used to perform great sacrifices in honour of divinities; he was hospitable and he used to enjoy his life; of a forgiven nature, kind-hearted he used to talk sweet and agreeable words; without envy for anybody he was truthful.

महीपतिरसौ गच्छन् निर्जने गहनेवने ।
मृगयार्थं महाबाहुरेकाकी च परन्तपः।।३४।।
ददर्श वनखण्डे चाजगरं रोमहर्षणम्।
तं दृष्ट्वा पातयामास[1] शरेणैकेन भूपतिः[2]।।३५।।

Once when that king, the chastiser of foes and

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1. D. घातयामास। 2. C. F. धीमति, A. E. दुर्मतिम्।

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endowed with long arms was going all alone through a dense but solitary forest for the purpose of hunting, he noticed a fierce boa-constrictor (Ajagara) and the king at the sight of the serpent with just one arrow killed it.

तस्य पत्नी च तं दृष्ट्वा स्वपतिं पतितं भुवि ।
दुःखशोकसमाविष्टा ददौ शापं नृपं ततः॥३६॥

The consort of the boa-constrictor was overtaken with sorrow and grief at the sight of her husband lying dead on the ground; then she imprecated a curse on the king in these words.

सर्पपत्न्युवाच

The Consort of the boa-constrictor said

अद्रोहकारिणं क्रूर ! मत्पतिं प्राणवल्लभम् ।
जघ्निथ त्वं यतो भूप ! शृगालत्वं ततो व्रज॥३७॥

Because you have killed my husband dear to my life who never used to hurt anybody, O king, you assume the form of a jackal.

पाणौ तच्छापमानीय शृगालत्वं ययौ नृपः ।
गत्वा वाक्यमुवाचेदं सर्पपत्नीं पतिव्रताम्॥३८॥

Having accepted that imprecation, the king converted to a jackal at the time of parting told thse words to the devoted consort of the boa-constrictor.

राजोवाच

The King said

शापमुक्तिं वदाशु त्वं त्राहि मां द्रोहकारिणम् ।

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शृगालशरीरं[1] प्राप्य जीवितुं नास्ति कारणम्।।३९।।

Please save me who has done a mischief, and release me from the curse. It is useless to live with a body of a jackal.

सर्पपत्न्युवाच

The consort of the boa-constrictor replied

यदा त्वं च वशिष्ठेन विरजाख्यं गमिष्यसि।
तस्मिनल्पाम्बुतीर्थे च स्नात्वा मुक्तिमवाप्स्यसि।।४०।।

Whenever in the company of the sage Vaśiṣṭha you will go to the sacred place Virajā you will be liberated (from the body of the jackal) by taking a dip in the Alpāmbu-tīrtha there.

विरजाख्यं नृपश्रेष्ठ ! क्षेत्रं परमपावनम्।
रम्यं पापापनोदं च स्वर्गतुल्यं न संशयः।।४१।।

O best of kings, the sacred place Virajā is very sanctifying, undoubtedly like the heaven it is a beautiful place which destroys all sins.

ब्राह्मणैः क्षत्रियैर्वैश्यैः समन्तादभिपूरितम्[2]।
नानादेवगणाकीर्णं देवदुन्दुभिनादितम्।।४२।।

The place (Virajā-kṣetra) is crowded all over by Brahmins, Kṣaatriyas and Vaiśyas; resounding with the sound of the divine drums the place is full of various gods.

तिन्तिडीशालतालैश्च नारिकेलैश्च खर्जूरैः।

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1. B. D. ० लापघनं।
2. B. पूजितम्।

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आम्रपूगापियालैश्च पनसैरुपशोभितम्।।४३।।

The place looks beautiful with different kinds of trees like tamarind, śāla (Shorea Robusta), tāla (Palmyra), coconut, date, mango, arecanut, piyāla (Chiranjia Sapida) and paṇasa (jack tree).

एवं च सुखसंचारं[1] सुखदं पुण्यदायकम् ।
पापानां मुक्तिदं भूप विरजाख्यं सुनिश्चितम्
तत्रैव तव शापस्य विमुक्तिश्च[2] भविष्यति।।४४।।

Thus O king, the sacred place Virajā is undoubtedly pleasurable, giver of happiness and righteousness; it enables the sinners to get rid of their sins. And in that very place you shall be released from the curse.

एतच्छ्रुत्वा शृगालश्च वेपमानः सुदुःखितः ।
वशिष्ठस्याश्रमं गत्वा त्राहि त्राहीत्युवाच।।४५।।

Having heard these words the jackal overstricken with exstreme grief went to the hermitage of sage Vaśiṣṭha in a trembling state; and he cried there in these words "save me, save me".

श्रुत्वाश्चर्यं च तद्वाक्यं वशिष्ठः परमंतपः ।
आश्रमाद्धि बहिर्गत्वाऽब्रवीद् वाक्यं प्रियन्तुतम्[3]।।४६।।

Surprised to hear his words the great ascetic Vaśiṣṭha went out of his hermitage and told him in endearing words.

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1. B. D. ० संस्पर्शम्।
2. B. D. काले मुक्तिः।
3. F. प्रियं ततः, E. प्रियं च तम्।

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वशिष्ठ उवाच
Vaśiṣṭha said

त्राहि त्राहि कथं ब्रूहि कस्मादागतवान् भवान् ।
किं ते च भयमुत्पन्नं कथयस्व ममाग्रतः।।४७।।

Tell me in my presence— why do you shout, 'save me'.Where from do you come ? What is the cause of your fear ?

शृगाल उवाच
The Jackal replied

मृगयार्थं महाऽरण्यं मान्धाताऽहं महीपतिः ।
गतो दृष्ट्वा ह्यजगरं सहसा च हतो मया।।४८।।

I am the king Māndhātā; for the sake of hunting I had been to a great forest where I noticed a boa-constrictor and I immediately killed him.

ततो मुने ! पतिव्रत्या[1] शप्तोऽहं तस्य जायया[2]।
शृगाल भव भूप ! त्वं यत्त्वया मत्पतिर्हतः।।४९।।

Then, O sage, his chaste and virtuous wife cursed me in these words—'as you killed my husband you turn into a jackal.

कृपया च पुनः प्राह वशिष्ठस्याश्रमं व्रज ।
गत्वा श्रीविरजं तेन ततो मुक्तिश्च लभ्यते।।५०।।

And again out of pity she told me—'go to the hermitage of Vaśiṣṭha; accompanied by him start for the

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1. B. D. चातिसाध्वी।
2. B. D. भार्यया।

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sacred place Virajā; and in that place you will be liberated from the curse.

इदानीं त्राहि मां नाथ गच्छावो विरजं मुने।
मां तत्र नीत्वा क्षिप्रेण नरकादुद्धर प्रभो।।५१।।

Now, O Lord, please save me; O sage, let both of us go to the sacred place Virajā. Please guide me there quickly and O Lord! Save me form hell.

भरद्वाज उवाच
Bharadvāja replied

तच्छ्रुत्वा वचनं तस्य वशिष्ठः करुणान्वितः[1]।
तेन श्रीविरजं क्षेत्रं जगामाशु तपोधनः।।५२।।

Having heard his words the Sage Vaśiṣṭha overtaken with compassion quickly started for the sacred place Virajā in his company.

तत्र गत्वा मुनीन्द्रोऽसौ तीर्थे चाल्पाम्बुसंज्ञके ।
स्नापयित्वा प्रयत्नेन ददौ तस्मै[2] स्वकां तनुम्।।५३।।

The best of sages went there (Virajā-Kṣetra) and placed him (the king Māndhātā in the shape of a jackal) in the Alpāmbu-tirtha. The sage got him bathed with care and gave him back his own body.

मान्धाता शापनिर्मुक्तस्ततः प्राप[3] स्वविग्रहम्।
आकाशात् पुष्पवृष्टिश्च पपात धरणीतले।।५४।।

Released from the curse Māndhātā got back his

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1. D. कृपयान्वितः।
2. A. C. E. तस्य।
3. B. C. प्राप्य।

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original body. Flowers rained down from the sky upon the earth.

धरित्रीशस्ततो गत्वा स्वराज्यं द्विजसत्तमाः ।
प्रजाश्च पालयामास धर्मेण विनयेन च।।५५।।

Then the king (Lord of the earth), O eminent sages, went back to his kingdom and protected his subjects with modesty and righteousness.

वशिष्ठोऽपि महातेजाः शिष्यैः परिवृतस्ततः ।
सर्वपुण्यमयं रम्यं जगाम स्वाश्रमं हि तत्।।५६।।

Then the sage Vaśiṣṭha also possessed of great lusture, surrounded by his disciples started for his beautiful hermitage very pure and sacred.

एवं तस्मिन्[1] पुरावृतं तीर्थे चाल्पाम्बुसंज्ञके।
श्रुतं मया द्विजश्रेष्ठाः सर्वपापप्रणाशनम्[2]।।५७।।

Thus, O eminent sges, I have heard of this legend regarding the tīrtha called Alpāmbu which cleanses one of all sins.

अल्पपुण्यं बहुतरं पुण्ये ह्यल्पाम्बुके द्विजाः ।
शृगालत्वं परित्यज्य एवं राजा विमुक्तवान्।।५८।।

Because of this sacred Alpāmbu-tīrtha where a slight religious merit multiplies to a great extent, the king was released from the curse by giving up the body of a jackal.

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1. B. D. तस्मिनिदम्।
2. B. D. ० पापापनोदम्।

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यः पठेदिदमाख्यानं पुण्यं पापहरं महत् ।
शृणुयाद् वापि यत्नेन स पुण्यां लभते गतिम्।।५९।।

He who reads aloud this sacred important legend which absolves one of all sins, or attentively listens to it, gets a righteous state.

इदं श्रुत्वा जनाः सर्वे न घ्नन्तु भुजगं कदा।
मान्धाता भुजगं हत्वा ह्यवाप गतिमीदृशीम्[1] ।।६०।।

Let not anybody ever kill a serpent after listening to this legend. By killing a serpent Māndhātā was put in such (wretched) condition.

इति श्रीकपिलसंहितायां शृगालविमुक्तिर्नाम सप्तमोऽध्यायः

Here ends the Seventh Chapter of *Kapila-Saṁhitā* entitled "The release from the condition of a jackal".

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1. B. D. प्राप्नुयादीदृशीं गतिम्।

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अष्टमोऽध्यायः

ऋषय ऊचुः

Sages said

अल्पाम्बुतीर्थमाहात्म्यं श्रुतमस्माभिरादरात् ।
तत्र गुह्यानि तीर्थानि[1] श्रोतुकामा वयं मुने॥१॥

With devotion you have heard the glory of Alpāmbu-tīrtha. We are anxious, O sage, to listen to the secret tīrthas existing there.

भरद्वाज उवाच

Bharadvāja said

तत्र मृत्युञ्जयं नाम तीर्थं देवगणैः स्तुतम् ।
मृकण्डुतनयो यत्र स्नात्वा मृत्युं जिगाय च॥२॥

There is the tīrtha called Mṛtyuñjaya eulogised by the divinities. By taking a dip there the son of the sage, Mṛkaṇḍu overcame death.

मृत्युञ्जये तीर्थवरे यो नरः स्नानमाचरेत्।
मृत्युञ्जयं समालोक्य सोऽपि मृत्युं जिघांसति[2]॥३॥

A man who takes a dip in the eminent tīrtha Mṛtyuñjaya and even a mand who gets the sight of mṛtyuñjaya overcomes death.

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1. B. D. तीर्थानि गुह्यानि।
2. B. D. जयेन्नर।

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क्रोडतीर्थं च तत्रास्ते परमं पावनं महत् ।
क्रोडरुपी जगन्नाथो साक्षात् तीर्थत्वामागतः।।४।।

There lies a very holy and important tīrtha called Kroḍa. Lord Jagannātha assuming the form of Kroḍa has been changed here to a tīrtha.

तत्र स्नानं विधायाशु क्रोडदेहे च लीयते ।
इति मन्त्रं समुच्चार्य मज्जयेत्तत्र सत्तमाः।।५।।

By taking a dip there one is at once merged in the body of Kroḍa. Having recited the following mantra, O eminent sages, one should take a dip there.

तीर्थराज नमस्तुभ्यं कारुण्यक जलाप्लुत ।
अघौघादुद्धर त्वं मां मज्जने तव वारिणि।।६।।

"O compassionate lord of tīrthas filled with water, Obeisance to you; from the multitude of sins please save me taking a dip in your waters".

तत्र श्रीवासुकं तीर्थं[1] वासुदेवपदप्रदम् ।
तत्र स्नात्वा सकृल्लोको दिव्यलोकात्परं व्रजेत्।।७।।

There lies the tīrtha called Śrī Vāsuka which bestows the abode of Vāsudeva. By taking there a dip even once, one goes to a world higher than the celestial region.

तिर्थं सिद्धेश्वरं नाम सिद्धिदं सर्वकामदम् ।
यदाश्रयित्वा विधिवत् सिद्धाःसिद्धित्वमाययुः[2] ।।८।।

There is the tīrtha called Siddheśvara which endows one with success and which fulfils one's all desires. By resorting to this tīrtha as per scriptural injunctions Siddhas (Semidivine beings) have attained *siddhi* (success).

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1. D. तत्र तीर्थं वासुदेवम्।
2. B. D. o माप्नुयुः।

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सिद्धेश्वरे सकृद् येन[1] मस्तकं पातितं द्विजाः ।
तस्य तुष्टः प्रजानाथः सिद्धिं दद्याद् यथेप्सितम्॥९॥

O sages, the Lord of creatures is pleased, grants success and fulfils all desires of a person who pays even once his obeisance (who bows down his head) to Siddheśvara.

*सिद्धेश्वरे मनोज्ञे च प्रसन्नसलिले शुभे ।
स्नातं येन दिनैकं च स्नातं तेन जगत्रये॥१०॥

Even for a day taking a bath in the beautiful auspicious Siddheśvara tīrtha of clear transparent waters is the same as taking a bath in the three worlds.

एवं बहुविधं[2] तस्य पुण्यं[3] सिद्धेश्वरस्य च।
सिद्धेश्वरे नरः स्नात्वा सिद्धिं प्राप्नोत्यसंशयम्॥११॥

Thus there are various religious merits of taking a dip in Siddheśvara. By taking a dip there undoubtedly a man attains success.

नानाविधानि तीर्थानि तत्र सन्ति द्विजोत्तमाः ।
नानाविधास्तथा देवाः नानासिद्धगणास्तथा॥१२॥

O eminent sages, there are different types of tīrthas along with different types of gods and Siddhas.

यो व्रजेत् विरजः क्षेत्रं मधुमासे नरोत्तमः ।
आश्विने माधवे वापि तस्य सिद्धिर्भवेद्ध्रुवम्॥१३॥

The best of men who pays a visit to the holy land

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1. C. D. सकृतदेव।
   * D. omits From सिद्धेश्वरे to सिद्धेश्वरस्य च (1st line of verse 10 to 1st line of 11)
2. B. ० गुणं।
3. B. ह्यस्ति।

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Virajā either in the spring season or in the month of Āśvina or Vaiśākha is definitely endowed with success.

दोलायमानं क्रोडं[1] च तत्र पश्यन्ति ये नराः ।
ब्रह्महत्यादिपापानि क्षयित्वा मुक्तिमाययुः[2] ॥१४॥

Those men who get there a view of Kroḍa in a swinging state, destroying the sins for committing heinous crimes like a murder of a brahmin etc., attain liberation.

भौमवारे चतुर्दश्यां वारे वाथ बृहस्पतेः ।
यः पश्येद् विरजां भक्त्या स विष्णोर्भक्तिमाप्नुयात् ॥१५॥

A person who devotedly views the goddess Virajā on a Monday or a Thursday falling on the fourteenth day (of dark or bright fortnight) gets the favour of Lord Viṣṇu.

तत्र श्रीविरजाग्रे च यो जपेन्मन्त्रमुत्तमम्[3] ।
स मन्त्रः सिद्धिदस्तस्य सत्यं सत्यं द्विजोत्तमाः ॥१६॥

The efficacious mantra that one recites in front of goddess Virajā is sure to bring success; O eminent sages, there is no doubt about it.

तत्पृष्ठभागे यो नित्यं पूजयेत् सिन्धुजापतिम् ।
स्थण्डिले प्रतिमायां वा शालग्रामेऽथवाशुभे ॥१७॥

गन्धैः पुष्पैश्च नैवेद्यैर्धूपैर्दीपैस्तवैस्तथा ।
मालाभिर्वाससाचैव ताम्बुलेन जनार्दनम् ॥१८॥

षण्मासाभ्यन्तरे देवो ददाति वरमीप्सितम् ।
प्राप्य सिद्धिं मृते चैव गच्छेद् विष्णुमनामयम् ॥१९॥

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1. D. क्रोडं दोलयमानं।
2. B. D.o माप्नुयुः।
3. E. o मनुमुत्तमम्।

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Behind the image of goddess Virajā he who adores Lakṣmī's consort, Lord Viṣṇu installed on an alter in the form of an image or in shape of a sacred stone with sandal paste, flowers, food, incense, candles, garlands, garments and *tāmbula* (betel leaf with arccanuts etc.) within a period of six months gets the desired object due to the favour of Viṣṇu and after death in a sound body he attains Lord Viṣṇu 17-19.

एवं चास्य गुणाः सन्ति विरजाख्यस्य निर्मलाः ।
वक्तुं शक्नोति को देही बिना शेषेण सत्तमाः[1] ॥२०॥

Thus the goddess Virajā is endowed with noble qualities. O eminent sges, which person (embodied being) is capable of giving a complete account of these qualities?

सहस्रयोजनान्ते च यो भजेद् विरजां शुभाम्।
तस्येप्सितमसौ देवी ददाति किल सत्वरम्॥२१॥

Goddess Virajā at once grants the object of desire to a person who takes recourse to her even though remaining at a distance of a thousand *yojanas* (a measure of distance equal to four krośas or eight or nine miles).

विरजाख्यं द्विजश्रेष्ठा एवं निगदितं मया ।
तत्र यूयं तपस्तप्त्वा परां सिद्धिं गमिष्यथ ॥२२॥

O eminent sages, thus I have narrated before you all about goddess Virajā By practising penance there all of you are sure to attain the greatest success.

इति श्रीकपिलसंहितायां विरजामाहात्म्यं नामाष्टमोऽध्यायः।

Thus ends the Eighth Chapter of *Kapila-Saṁhitā* entitled "The glory of goddess Virajā".

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1. B. D. भो द्विजाः।

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नवमोऽध्यायः

ऋषय ऊचुः

Sages said

पुरा त्वया निगदिताः कृष्णार्कपार्वतीहराः ।
अधुना श्रोतुकामाश्च वयं शम्भोर्वदस्व नः।।१।।

Previously you promised to tell us about Lord Kṛṣṇa, the Sun-god, goddess Pārvatī and god Śiva. Now we would like to listen from you about Lord Śiva.

यत् कीर्त्तितं त्वया विप्र मुक्तिदं पुरुषोत्तमम्।
मैत्रेयं[1] विरजाख्यं च सर्वपापनिसूदनम्।।२।।

O sage, you told us that holy land Puruṣottama is giver of liberation. The forest Maitreya and the sacred place Virajā have the capacity to absolve one from all sins.

नीलाद्रिस्तु जलाकीर्णो विरजाख्यस्ततोधिकः।
मैत्रेयं वालुकाकीर्णं दुःसहं रवितेजसा।।३।।

The holy land Nīlācala is flooded with waters; and more so is the Virajākṣetra. The forest tract Maitreya with unbearable rays of the Sun is heaped up with sand.

तस्मात् पवित्रमपरं किञ्चिदस्ति तपोधन।

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1. D क्षेत्रेदम्।

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अस्माकं तपसे क्षेत्रं तस्मिन्नोड्रे वद प्रभो।।४।।

Therefore, O sage, in the Odra land is there any other place, more sacred than these, which will be suitable for our penance, please tell us.

तत्र विश्वेश्वरश्चास्ते इति प्रोक्तं त्वया पुरा।
तस्य स्थानं वदास्माकं तदेव तपसः स्थलम्[1] ।।५।।

Previously you have told us that there is a divinity called Visvéśvara. Please tell us about the location of the divinity. And that locality will be all right for our penance.

भरद्वाज उवाच

Bharadvāja replied

वक्ष्यामि परमं पुण्यं स्थानं शम्भोर्द्विजोत्तमाः ।
सर्वपापहारं रम्यं[2] कैलासं पर्वतोत्तमम्[3] ।।६।।

O eminent sages, now I recount before you the location of Lord Śiva. That location is the beautiful Kailāsa, the best of the mountains, where one is absolved of all sins.

विरजैकाम्रयोर्मध्ये कैलासं च श्रुतं[4] द्विजाः।
सर्वपापहरो देवस्तत्र श्रीशिखरेश्वरः।।७।।

O sages, in between Virajā-kṣetra and Ekāmra-kṣetra there lies the Kailāsa mountain. Lord Śikhareśvara (Śiva) dispeller of al sins is the divinity there.

*वकुलैश्चम्पकैर्वृक्षैः सपुष्पैरुपशोभितम्।

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1. E. फलम्।
2. B. पुण्यं।
3. B. परमस्थलम्।
4. B. सकृतं, F. कैलासं पर्वतम्।

* F. omits From सपल्लवैः to फलान्वितैः (from last line of verse 8 to 10)

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सपल्लवैश्चुतैः पूगैर्नारिकेलैः सुचामरैः।।८।।
खार्जूरैरर्जुनैश्चैव पनसैः सुमनोहरैः।
कर्कन्धूकुलकैः वृक्षैः दाडिमैः प्रियदर्शनैः।।९।।
विल्वैर्लोध्रैः पलाशैश्च पुनागैस्तुङ्गकेसरैः।
जम्बुदन्तशतैर्वृक्षैः[1] कोविदारैः फलान्वितैः।।१०।।
तिन्तडीवीरवृक्षैश्च खदिरैश्चंचुकैस्तथा ।
पारिभद्रैः र्नक्तमालैः[2] धात्रीभिर्नागकेसरैः।।११।।
जातिकायूथिकाभिश्च पुष्पैश्चैव सुवासितैः।
तगरैर्मल्लिकाभिश्च करवीरैः सपाटलैः।।१२।।
अशोकैर्मालतीभिश्च माधवीभिः कदम्बकैः ।
सेवन्तिकाभिः कुन्दैश्च काञ्चनैः श्वेतरक्तकैः।।१३।।
एवं नानाविधैर्वृक्षैः पुष्पैर्नानाविधैर्वरैः ।
विश्वनाथस्य[3] तत् स्थानं पूरितं[4] वै समन्ततः।।१४।।

In and around the sanctified place of Viśvanātha (the lord of the universe, Śiva) there are various types of trees like Vakula and Campaka adorned with flowers, mango with newborn leaves, arecanut, coconut with flowers, date, Arjuna, beautiful jack (Paṇasa), Jujube (Karkandhū), beautiful pomergranate (Dāḍima), wood apple (Bilva), Lodhra (symplocos racemosa), Palāśa (butea frondosa), Punnāga with long filaments, hundreds of Jambudanta, Kovidāra laden with fruits, tamarind, Karavīra, Khadira (acaciacatecheu), Caster-oil plant,

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1. C. ० दन्तराजवृक्षैः।
2. B. D. ० श्च कनकैः।
3. D. विश्वेश्वस्य।
4. D. पूजितम्।

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Devadāru, Naktamāla, Dhātrī (Āmalaka) and Nāgakeśara (mesua roxburghi). Besides there are trees bearing flowers: Jātikā and Yūthikā laden with fragrant flowers, Ṭagara, Millikā (jasmine), Karavīra, Pāṭala (bignonia suaveolens), Aśoka, Mālatī, Mādhavī, Kadamba, Sevantikā, Kunda, Kāñcana, and Śvetaraktaka. Thus that locality of Lord Viśvanātha was filled up with various types of trees and different kinds of most beautiful flowers (8-14).

शिखरेशं समासाद्य सम्बत्सरव्रतान्वितः ।
मनुमाश्रयते यस्तु[1] तस्य मन्त्रः प्रसिद्ध्यति[2] ।।१५।।

If a person observing a *Vrata* for full one year goes to Lord Śikhareśa and recites a mantra there, that mantra is sure to bring success.

तत्रासौ[3] विश्वनाथस्तु विश्वस्योत्पादने रतः।
मोक्षदः कामदः श्रीमान् लिङ्गरूपी न संशयः।।१६।।

There exists Lord Viśvanātha busy in creating the universe; the beautiful lord in the form of a Liṇga is giver of liberation and bestower of all desired objects, there is no doubt in it.

पुण्यक्षेत्राणि संत्यज्य पुण्यस्थानान्यनेकशः[4]।
कैलासे पार्वतीनाथ एकाकी च परंतपः।।१७।।

Having relinquished holy lands and sacred places many a time, Lord Śiva (the consort of Pārvatī) the chastiser of foes was all alone in Kailāsa mountain.

*यदोद्धृतं च कैलासं रावणेन दुरात्मना ।

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1. B. D. मनुष्यो यः श्रयेत्तं तु।
2. B. D. सुसिद्ध्यति।
3. F. तत्रस्थो।
4. A. D. ० दनेकशः।

* Here the use of कैलास in neuter gender in the puranic peculiarity.

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तदैकशृङ्गं पतितं तत् कैलासमिहोच्यते॥१८॥

When the wicked Rāvaṇa lifted up the Kailāsa mountain, one of its peaks dropped down here; and that peak is known here as Kailāsa.

कैलासादधिकं मन्ये कर्मभूमौ यतः स्थितम्।
अत्र कर्मफलं भोगः तत्र भोगश्च केवलम्॥१९॥

I think, the peak dropped down here is more efficacious than the original Kailāsa mountain as it exists in the world of action; here one reaps the fruit of one's action but there is only enjoyment.

कैलासे शङ्करस्थाने ये वसन्ति नरोत्तमाः ।
इह भोगफलप्राप्तिर्मुक्तिस्तेषां करे स्थिता॥२०॥

Those best of men who reside here in Kailāsa get the fruit of enjoyment and liberation is easily attained by them.

कैलासनिलयं शम्भोर्दुलभं मुक्तिदायकम् ।
यत्र देवगणाः सन्ति नित्यं शम्भोः[1] समीपतः[2]॥२१॥

The Kailāsa mountain the abode of Lord Śaṁbhu (the giver of happiness), the bestower of liberation is difficult to be attained. The divinities are constantly present near the Lord Śaṁbhu.

आलोक्य शिखरेशं च पूजयित्वा प्रणम्य च।
सुरभिमारणं दोषं क्षयित्वोर्ध्वं व्रजेन्नरः॥२२॥

Having visited the Lord Śikhareśa, paying homage to him with obeisance, a man throws off the sin resulting from killing a cow and goes to a highly abode.

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1. B. शम्भौ। 2. B. D. समागताः।

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गुरुपत्नीहृतंदोषं गुरुनिन्दाकृतं तथा।
व्रजेत् क्षिप्रं क्षयं ह्येतत् स्मरन् वै[1] शिखरेश्वरम्॥२३॥

Just by recollecting the Lord Śikhareśvara, one soon destroys the sins caused by abducting the wife of the preceptor or by spreading calumny against him.

ब्रह्माद्या देवताः सर्वाः काङ्क्षन्ति च मुहूर्मुहुः।
भूमिलोकं कदा गत्वा द्रक्ष्यामः शिखरेश्वरम्॥२४॥

All the divinities beginning with Lord Brahman desire many a time-when shall we go to the earth and have a view of Lord Śikhareśvara ?

काङ्क्षन्ति पितरश्चैव प्रजाश्च सुनृपं यथा[2]।
कदास्माकं कुले जातः कैलासाद्रिं गमिष्यति॥२५॥

Like subjects desiring a benevolent king, dead ancestors are longing for a son who in their family will pay a visit to the Kailāsa mountain.

तत्र गत्वा प्रयत्नेन स्नात्वा तीर्थे पयोऽमृते।
अस्माकं तर्पयित्वा च नरकादुद्धरिष्यति॥२६॥

The son going through the process of taking a dip in nectar like waters with all care and presenting libations of water in our honour will save us from hell.

तस्मिन्नद्रौ द्विजश्रेष्ठास्तीर्थमस्ति पयोऽमृतम्।
अग्रे श्रीशेखरेशस्य ऐशानीं दिशमास्थितम्[3]॥२७॥

In that Kailāsa mountian, O pre-eminent sages, in

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1. B. D. E. स्मरतः। 2. A. E. तथा।
3. B. D. ० ऐशान्यां दिशि संस्थितम्।

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front of Śikhareśvara there exists Payomṛta-tīrtha in the north east direction.

वरेण्यं परमं पुण्यं पितॄणां मुक्तिदायकम्।
यत्र स्नात्वा च सौदासो राजा मुक्तिमवापह।।२८।।

This tīrtha is adorable, sacred, the best and the giver of liberation to dead ancestors. By taking a dip there, the king Saudāsa attained liberation.

ऋषय ऊचुः

Bharadvāja said

तत्तीर्थस्य च माहात्म्यं विस्तरेण वदस्व नः।
अन्यतीर्थस्य माहात्म्यं तस्मिन्नद्रौ द्विजोत्तमाः।।२९।।

Please tell us in detail, O revered sage, the glory and greatness of that (Payomṛta-tīrtha) and other tīrthas lying in that mountain.

भरद्वाज उवाच

Bharadvāja said

भोगवत्यां च भूर्लोके स्वर्लोके सचराचरे ।
पयोऽमृतसमं तीर्थं नास्ति नास्ति वदाम्यहम् ।।३०।।

I tell you definitely, in the whole universe neither in Bhogavatī (an epithet of the Ganges in the nether world) nor in this earth or in heaven there exists any tīrtha equal to Payomṛta.

पुरा सत्ये च सौदासो रविवंशे महीपतिः ।
बभूव नृपशार्दुलः प्रजापालनतत्परः ।।३१।।

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In ancient times insolar dynasty there was Saudāsa a tiger-like king primarily bent upon protecting his subjects..

वक्ता श्रोता महाशान्ता[1] बृहस्पतिरिवापरः।
रूपेण रतिनाथस्तु संग्रामे शचिनायकः॥३२॥

He was an orator, habituated to listen to others, very peaceful like Bṛahaspati (the preceptor of gods); in beauty and warfare he was cupid and Indra, (the consort of Śacī) respectively.

तस्य बुद्धिः समुत्पन्ना मन्त्रं साधयितुं पुरा[2]।
वशिष्ठं परिपप्रच्छ नृपतिः स्वपुरोहितम्॥३३॥

Once thinking of accomplishing some thing supernatural through the recitation of mantras, the king inquired of his family priest Vaśiṣṭha.

सौदास उवाच

Saudāsa said

मन्त्रसिद्धिर्भवेत् कुत्र तत् स्थानं वद सत्तम।
यत्र स्नात्वा च जप्त्वा च गमिष्यामि परं पदम्॥३४॥

O most respectable sage, please tell me the place where I can attain perfection in chanting the mantras and where a dip and recitation will enable me to attain the highest abode.

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1. F. सदाशान्तो।
2. B. द्विजाः।

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वशिष्ठ उवाच

Vaśiṣṭha said

आस्ते वाराणासीक्षेत्रं मुक्तिदं सिद्धिकामदम्।
यत्र विश्वेश्वरो देवः साधकानां वरप्रदः ॥३५॥

There is the sacred place Vārāṇasī which bestows liberation and grants fulfilment of all desires.

वाराणस्याः समं भूप क्षेत्रं नास्ति महीतले[1]।
लिङ्गरूपधरः साक्षात् यत्र देवो जगत्पतिः॥३६॥

O king, there is no place on the earth sacred like Vārāṇasī where the god (Śiva), lord of the universe has evidently assumed the form of *liṅga.*

तस्मिन् क्षेत्रे महीपाल तीर्थं श्रीमणिकार्णिका।
स्नात्वा तत्र नरो नारी ब्रह्महत्याद् विमुच्यते[2]॥३७॥

In that sacred land (Vārāṇasī) O king, there is the tīrtha called Maṇikarṇikā where a dip enables men and women to be absolved of the sin of murdering a Brahmin.

यत्र भागीरथी पुण्या नराणां मुक्तिदायिनी।
भूर्लोके चैव पाताले स्वर्लोके या प्रतिष्ठिता॥३८॥

As the bestower of liberation to the people, there (in the vicinity of Vārāṇasī) flows the holy river Bhāgirathī well known in the earth, the nether region and the heaven.

भागीरथ्याश्च माहात्म्यं विस्तरं गदितं पुरा[3]।

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1. B. D. ० क्षेत्रं नास्तीह पृथिवीतले। 2. B. ब्रह्महत्यां व्यपोहति, C. ० प्रमुच्यते।
3. E. मया।

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यदम्बुकणमात्रं च ब्रह्महत्याक्षयं नयेत्।।३९।।

Previously in great details I have recounted the glory of the river Bhāgīrathī a particle of whose water enables one to be absolved of the sin of murdering a Brahmin.

वाराणसी विश्वनाथो जान्हवी मणिकर्णिका।
एकैका दुर्लभा राजन् किमु यत्र चतुष्टयम्।
तत्र गत्वा तपस्तप्त्वा परां सिद्धिं गमिष्यसि।।४०।।

Each of these, the sacred place Vārāṇasī, Lord Viśvanātha, the river Jāhnavī and Maṇikarṇikā is difficult to meet with. What to speak of the place where all these four are present ! You will attain the highest success by going there and practising penance.

भरद्वाज उवाच

Bharadvāja said

इति श्रुत्वा व्रचस्तस्य महर्षेः स नराधिपः ।
तमृषिं प्रणिपत्याशु प्रतस्थे क्षेत्रमुत्तमम्।।४१।।

Thus having heard the advice of that great sage (Vaśiṣṭha) that king paid obeisance to him and started for the pre-eminent holy land.

गत्वा[1] स्नात्वा च गङ्गायां दृष्ट्वा श्रीपार्वतीपतिम्।
क्षमासत्यसमायुक्तः तपस्तेपे सुदारुणम्।।४२।।

Having gone there he tooka dip into the Ganges, and having taken a view of lord Śiva (Consort of Pārvatī)

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1. B. D. तत्र।

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with patience and sincerity he practised very rigorous austerities.

एवं च कतिचित् काले[1] गते देवो महेश्वरः ।
स्वरूपं दर्शयित्वा तं स्वप्ने वाक्यमुवाच ह।।४३।।

When sometime had passed in this way, the god Śiva appeared in person in a dream and told him these words.

शङ्कर उवाच

Śaṁkara said

आगतस्त्वं[2] महाबाहो क्षेत्रं मुक्तिप्रदं मम।
इदानीं गच्छ तपसे कैलासनिलयं मम ।।४४।।

O poweful (long-armed king), you have come to my sacred place which grants liberation. Now for practising penance you go to my abode in Kailāsa.

तत्राहं दर्शयिष्यामि सत्यं त्वां मामकीं तनुम् ।
मुक्तिं चैव प्रदास्यामि सत्यं सत्यं मयोदितम्।।४५।।

Definitely there (in my abode in Kailāsa) I will show you my true original form and give you liberation. I assure the truth of my statement.

मत्पार्श्वे[3] चैव राजेन्द्र ! तीर्थं नाम पयोऽमृतम्।
चतुर्वर्गप्रदश्चैव तत्राहं शिखरेश्वरः।।४६।।

Just near me, O lord of kings, there is the Payomṛta-tīrtha, the giver of four ends of human life, (dhama, artha,

---

1. B. D. एवं स किञ्चित्काले च।
2. All MSS. reading emended.
3. B. तत्०।

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kāma and mokṣa) and there I am known as Śrī Śikhareśvara.

सर्वपापहरं लिङ्गं नाम्ना श्रीशिखरेश्वरम्।
यो मां पश्यति तत्रस्थं तस्य मुक्तिं ददाम्यहम्।।४७।।

I grant liberation to him who views me existing there (in Payomṛta-tīrtha) in front of liṅga, destroyer of all sins, known as Śrī Śikhareśvara.

तत्रस्थः तपसा तुष्टो युगे सत्ये महीपते।
त्रेतायां द्वापरे चैव दर्शनात् सिद्धिदः स्वयम्।
कलौ च दर्शनेनैव[1] सिद्धिदोऽहं नृणां किल।।४८।।

In the golden age, O king, enshrined there (in the Virajā-kṣetra) I am pleased with penance in the age of Tretā and Dvāpara. I grant success to those who visit me; likewise in the Kali-age I bestow prosperity to the people who visit me.

तस्मिन्नद्रौ तीर्थवरे यः स्नाति च पयोऽमृते।
स याति परमं स्थानं मद्देहे वा[2] प्रलीयते।।४९।।

In the mountain there is a pre-eminent tīrtha in whose nectar like waters any person who takes a dip goes to the highest abode or is merged in my person.

पयोऽमृतमहातीर्थं पयस्ते ह्यमृतोपमम्।
अमृतत्वं प्रयच्छाशु कृते स्नाने तवाम्भसि।।५०।।

O the most sacred tīrtha Payomṛta! Your waters are like nectar. Immediately bestow immortality on the person taking a dip in your waters.

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1. D. E. ० चैव।
2. F. च।

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अनेन मनुना भूप तत्र स्नानं समाचर।
तत्र स्नात्वा च मां दृष्टवा परां सिद्धिं गमिष्यसि।।५१।।

Take a dip there, O king, chanting this mantra. Visiting me after a dip there you are sure to attain the highest success.

तत्रैव तीर्थं प्रवरं मदग्रे पापनाशनम् ।
जम्भकुण्डमिति ख्यातं किंचिदाग्नेयमास्थितम्।।५२।।

Just in my front (front of the shrine of Lord Śiva) a little to the south-east there exists the pre-eminent tīrtha known as Jambha-kuṇḍa, destroyer of sins.

पतन्ति तत्र गाङ्गानि वारीणि शुभदानि च।
पर्वतोद्भवशीतानि तत्र स्नात्वा सुखं लभेत्।।५३।।

The cool auspicious waters of the Ganges rising from the mountains fall there in the Jambha-kuṇḍa. By taking a dip there one becomes happy.

तज्जलेषु शिरो दत्वा शुद्धो भूत्वा नरोत्तमः ।
स्नायाच्च मनुनानेन शृणुष्व रविवंशज।।५४।।

By dipping your head into those waters, O king, you become purified, then by reciting the following mantra you take a bath, O scion of the solar race.

कैलासोद्भवगाङ्गेयं[1] शिवप्रीतिप्रदं परम् ।
नतोऽस्मि सिद्धिदं[2] वारि शिवप्रीतिं कुरुष्व नः।।५५।।

'O waters of the Ganges rising from the Kailāsa, you provide the greatest pleasure to Lord Śiva, O waters,

---

1. D. F. ० द्भवगां तोयं, B. ० द्भव लिङ्गेयं । 2. F. शुभदं।

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I bow down to you the giver of prosperity; enable us to attain the favour of Śiva.

जम्भकुण्डे नरः स्नात्वा पूजयित्वा महेश्वरम्।
नरः सिद्धिमवाप्नोति मत्प्रसादान्न संशयः॥५६॥

By adoring Lord Śiva (the great lord) after a dip in Jambha-kuṇḍa, because of my favour a man undoubtedly attains success.

तत्रोत्तमतीर्थे च तिष्ठ यत्र[1] स्थितो ह्यहम्।
तत्र गत्वा मनुं जप्त्वा लभते मुक्तिमुत्तमाम्॥५७॥

Then you remain in the excellent tīrtha where I am present. By chanting mantras there one attains the best type of liberation.

इत्युक्त्वा गतवान् देवो राजा निद्रोत्थितस्तदा।
एकाकी च गतः श्रीमान् कैलासाचलमुत्तमम्॥५८॥

Having said this (within a dream) Lord Śiva vanished; and getting up out of bed, the celebrated king went all alone to Kailāsa, the best of the mountains.

तत्र राजा तपस्तप्त्वा स्नात्वा तीर्थे पयोऽमृते।
किंचित्कालं स्थितश्चासौ पश्चान्मुक्तिं जगाम ह॥५९॥

Having practised penance there (in Kailāsa mountain) the king took dip in the Payomṛta-tīrtha; and after living in this world for sometime he attained liberation.

एकाकी देवदेवेशस्तत्र कैलासपर्वते।
तत्र कोलाहलं कृत्वा नरके पच्यते ध्रुवम्॥६०॥

Lord Śiva the highest god is the master of the

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1. A. B. C. E. F. ० तिष्ठतश्च।

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Kailāsa mountain. One who makes an uproar there, is tormented in the hell.

एवं मया निगदितं तत्स्थानं पर्वतोत्तमम्।
तत्र गत्वा तपस्तप्त्वा परां सिद्धिं गमिष्यथ॥६१॥

Thus I have narrated to you the place i.e. the best of mountains. Resort to penance there and attain success.

इति श्रीकपिलसंहितायां सौदासमुक्तिप्राप्तिर्नाम नवमोऽध्यायः।

Thus ends the Ninth Chapter of *Kapila-Saṁhitā entitled* "Attainment of liberation by Saudāsa.

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दशमोऽध्यायः

ऋषय ऊचुः

Sages said

यत्र कोलाहलं कृत्वा नरो नरकमाविशेत्।
वयं तत्र गमिष्यामो भरद्वाज कथं वद[1]॥१॥

Please tell us how shall we go there (to the Kailāsa mountain) O Bharadvāja, where by making an uproar a man goes to hell.

सम्यक् स्थानं त्वया प्रोक्तं कैलासं पार्वतीपतेः।
तपसस्तु[2] महत् स्थानं केवलं दोषखण्डितम्॥२॥

As you have told, for practising penance the Kailāsa mountain, the supreme abode of Lord Śiva (the spouse of Pārvaī) is good and free from any blemish.

उत्कले क्षेत्रमपरं किंचिदस्ति तपोधन।
तद् वदाशु[3] द्विजश्रेष्ठ! अस्माकं च हितेच्छया॥३॥

O ascetic, O eminent sage, in our interest please tell us soon if there is any other sacred place in Utkal region.

त्वत्प्रसादात् भविष्यामः कृतार्था मुनिसत्तम।
गुह्यं[4] किमपरं ह्यस्ति क्षिप्रं वद महामते॥४॥

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1. D. भवेत्।
2. D. तत्र तसुं।
3. B. D. वदस्व।
4. D. शुद्धं।

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O eminent sage, through your grace and favour we will be happy (to know it); O high minded sage, please tell us soon if there is any other secret place.

भरद्वाज उवाच

Bharadvāja replied

एकाग्रमनसो भूत्वा शृणुध्वं मुनिसत्तमाः।
नाख्यातं[1] कस्यचित् पूर्वं गोपनीयं प्रयत्नतः।।५।।

Listen to me attentively, O eminent sages, I have never declared it before, be careful to keep it a secret.

गुह्यात् गुह्यतरं ज्ञेयं परात्परतरं श्रुतम्[2]।
एकाम्रकवनं नाम तस्मिन्नोड्रेतपोधनाः।।६।।

प्राणिनां मुक्तिदं शस्तं देवानां जयवर्द्धनम्।
निर्मलं च निराकारं क्षेत्रं हरिहरात्मकम्।।७।।

6-7 In the Oḍra region, O sages, there is Ekāmra forest known as the most secret and the most significant place. This sacred place, the giver of liberation to human beings, the bestower of victory to gods, free from sins and devoid of form is extolled as the holy spot dedicated to Hari and Hara (Lord Viṣṇu and Lord Śiva)

नानासिद्धगणाकीर्णं मुनीन्द्रैरुपसेवितम्[3]।
गन्धर्वैः किन्नरैर्जुष्टं विद्याधरसचारणैः।।८।।

Inhabited by many Siddhas, resorted to by eminent sages, this forest is inhabited by Gandharvas, Kinnaras, Vidyādharas and Cāraṇas.

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1. D. G. आख्यातं, B. ख्यातं न ।
2. D. स्मृतम्।
3. B. D. ० शोभितम्।

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आम्र-निम्ब-कदम्वैश्च सपुष्पैश्च फलान्वितैः।
पूगैः पनसकैर्वृक्षै[1]र्न्यग्रोधैर्वकुलैस्तथा।।९।।

पलाशैर्मुचुकुन्दैश्च पारिजातैः प्रियङ्गुकैः।
कर्कन्धुभिर्नागरङ्गैः प्लक्षैः राजादनैरपि।।१०।।

खदिरैश्चैव विल्वैश्च चंचुभिः करहाटकैः।
कर्णिकारैर्जयापुष्पैः कपित्थैः पिचुमर्दकैः।।११।।

चम्पकैरतिमुक्तैश्च सपुष्पैर्नागकेशरैः।
शाल-ताल-शिरीषैश्च जम्बीरैः प्रियदर्शनैः।।१२।।

कदलीवन-षण्डैश्च पूरितं सुमनोहरैः।
करबीरैः कर्णिकारैरश्वत्थैर्वदरवरैः[2]।।१३।।

यूथिकामल्लिकाभिश्च जातीकुरवकैस्तथा।
अशोकैर्वकुलैश्चैव द्विरेफगणशोभितैः।।१४।।

मालतीलतिकाभिश्च दाडिमैर्वीजपूरकैः।
एवं नानाविधैर्वृक्षैस्तद्वनं पूरितं द्विजाः[3]।।१५।।

9-15 Mango, Nimba and Kadamba trees endowed with fruits and flowers, Areca, Jack, Banyan, Vakula, Palāśa, Mucukunda, Pārijāta, Priyaṅgu, Karkandhu, Nāgaraṅga, Fig, Rājādana, Khadira (Acacia), Bilva (wood-apple) Cañcu (Caster-plant), Karahāṭaka, Karṇikāra (Cassia-Fistula), Jayā, Kapittha, Picumardaka, Campaka, Atimukata, Nāgakeśara, Sāla, Palmyra, Śiriṣa, beautiful Jambira, groves of pleasing plantain trees, Karavīra, Karṇikāra, Aśvatha (the holy fig), Jujube of good variety, Yūthikā, Mallikā (jasmine), Jāti, Kuravaka, Aśoka and Vakula trees adorned with bees, creepers of Mālati,

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1. D. सपनसैर्वृक्षे।
2. A. वकुलैवरैः।
3. B. D. सदा।

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Pomegranate trees with fruits full of seeds : Thus, O sages, the Ekāmra forest is filled with various types of trees.

शशादनैः खञ्जरीटैः कोकिलैः कलनिःस्वनैः।
चटकैश्चौतकैश्चैव चकोरैश्चित्रपक्षिभिः॥१६॥

व्याघ्राटैः कुक्कुटैश्चैव शिरोमुकुटभूषितैः।
पारावतैः सूक्ष्मपक्ष्मैर्लोहपृष्ठैर्वरानकैः॥१७॥

कादम्बैः राजहंसैश्च प्रियायुक्तैः[1] शुकैस्तथा।
वर्त्तिकैस्तित्तिरीभिश्च मयुररैर्घननृत्यकैः॥१८॥

व्याघ्रैः लुलापैः खड्गैश्च भूदारैर्प्लवगै[2] म[illegible]:[3]।
एवं नानाविधैरन्यैश्चतुष्पादैर्वि[illegible]: ।
पूरितं विपिनं पुण्यं स्वजातिपरिनिष्ठितैः॥१९॥

This sacred forest is also crowded with quadruped animals and birds of the same species like hawks, wagtails, cuckoos with low sweet tone, sparrows, Cātakas, Cakoras, sky-larks, cocks decorated with crowns on their heads, pigeons with little feathers, herons, Varānakas, geese, flamingoes, parrots with their beloveds, quails, Tittiris, (francoline partridges), peacocks at the sight of clouds, tigers buffaloes, rhinoceroses, hogs, monkeys and antelopes (16-19).

दीर्घिकाभिस्तडागैश्च पद्मोत्पलविराजितैः[4]।
कारण्डवैः प्लवैर्हंसैस्तथैव जलकुक्कुटैः।
अकर्दमैः स्वच्छतोयैः सोपानेन विराजितैः[5]॥२०॥

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1. E. मुक्तैः।
2. A. ० श्चप्लवै।
3. B. स्तथा।
4. B. omits this line.
5. D. omits this line.

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एवं नानाविधगुणैः समन्तात् परिपूरितम् ।
एकाम्रं परमं पुण्यं वनं विष्णुप्रियं महत्।।२१।।

The great Ekāmra forest very sacred and dear to Lord Viṣṇu was filled with many good features like lakes and pools looking beautiful with lotus and lilies, with various birds like Kāraṇḍava (a kind of duck), frogs, swans, waterfowls, with clear transparent waters free from dirt and with flights of steps (20-21).

सुवासितैर्गन्धवत्या ऊर्मिभिर्गुरुचञ्चलैः ।
वातविक्षेपितैः पुण्यैः[1] शीतलं सुमनोहरम्।।२२।।

With the holy sweet scented ripples, heavy and tremulous, scattered by the wind the forest was cool and extremely beautiful.

साक्षाद् वैकुण्ठभुवनं जानीध्वं ऋषिसत्तमाः[2]।
एकाम्रे तु जगन्नाथो भाति पाषाणलीलया।
शङ्खचक्रधरः श्रीमान् वनमालविभूषितः।।२३।।

O eminent sages; please take it for granted that the Ekāmra forest is evidently the abode of Viṣṇu.

यत्र विश्वेश्वरः शम्भुः साक्षान्नारायणात्मकः।
यस्माद् यूयं मुक्तिकामास्तस्माद् वै तत्र गछत।।२४।।

Holder of the conch-shell and the mace, decorated with a garland of wood-flowers Jagannātha (the lord of the universe) appears in Ekāmra forest in the form of a stone.

As all of you are desirous of liberation, you must

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1. B. पुष्पैः।
2. D. मुनिसत्तमाः।

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go to that place (Ekāmra) where Śiva (Śaṁbhu), the Lord of Universe appears evidently as the essence of Nārāyaṇa.

इति श्रीकपिलसंहितायां एकाम्रवर्णनं नाम दशमोऽध्यायः

Thus ends the Tenth Chapter of *Kapila-Saṁhitā* entitled "Description of the Ekāmra-kṣetra.

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एकादशोऽध्यायः

ऋषय ऊचुः

Sages asked

विस्तरेण समाख्याहि क्षेत्रमेकाम्रकं मुने[1]।
आश्रमाणि च रम्याणि तत्र लिङ्गानि कोटिशः ॥१॥

O sage, please tell us in detail about the Ekāmra-kṣetra (the sacred place Ekāmra) where there are beautiful hermitages and millions of liṅgas (the genital organ of Śiva worshipped in the form of a phallus).

श्रोतुकामा वयं सर्वे गमिष्यामो न संशयः।
पूजयामो विरूपाक्षं नीरदाभं जनार्दनम्॥२॥

We are definite to go there and worship Lord Śiva (the three-eyed god) and Lord Viṣṇu endowed with the colour of a cloud (Janāradana an epithet of Viṣṇu); still then we are anxious to hear from you about the Ekāmra forest.

भरद्वाज उवाच

Bharadvāja said

क्षेत्रमेकाम्रकं श्रीमत्[2] परमानन्ददायकम्।

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1. D. वनम्।
2. B. श्रीमन्।

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समन्तात् क्रोशमात्रं च कोटिलिङ्गावृता मही।।३।।

The famous Ekāmra-kṣetra is the giver of supreme bliss. In and around this kṣetra stretching over one krośa in all directions the earth is covered with millions of liṅgas.

तत्रासौ देवदेवस्तु स्वगणैः पार्वतीपतिः।
वरदो मुक्तिदो नृणां साधकानां महात्मनाम्।।४।।

With all his attendants there appears Lord Śiva, the god of gods and the Lord of Pārvatī, the giver of boons and liberation to the human beings, yogins and high-minded people.

परमानन्दकन्दस्तु शिवरूपेण संस्थितः।
परात् परतरो ज्ञेयो ब्रह्मादीनां वरप्रदः।।५।।

The root of supreme felicity is established there in the form of Lord Śiva. He, the giver of boons to the divinities like Brahmā etc., is to be known as greater than the great.

वाराणसीं परित्यज्य जनाकीर्णां महेश्वरः।
प्रार्थयित्वा हरिं पुण्यमेकाम्रवनमाविशत्[1]।।६।।

As per his prayer to Lord Viṣṇu, Śiva has come to the sacred Ekāmraforest after leaving the crowded Vārāṇasī.

ऋषय ऊचुः

Sages asked

प्रार्थितं च कदाऽनेन शम्भुना लिङ्गरूपिणा।

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1. C. F. ० मास्थितः।

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सर्वमेतत्तु वृतान्तं विस्तरेण वद प्रभो।।७।।

When did the Lord Śiva in the form of a liṅga request Lord Viṣṇu ? Please O lord, tell us all this in details.

भरद्वाज उवाच

Bharadvāja said

पुरा त्रेतायुगे विप्रा वाराणस्यां महेश्वरः ।
तिष्ठन् वाक्यमुवाचेदं नारदं मुनिपुङ्गवम्।।८।।

In ancient times in the Tretā-age, O sages, Śiva (the great lord) while in Vārāṇasī told this to Nārada the pre-eminent sage.

[1]शिव उवाच

Śiva replied

अस्यां पुर्यां न तिष्ठामस्त्वधुनासौ विनश्यति।
बभूव च जनाकीर्णा तपोविध्नकरी मुने !।।९।।

No more I would like to reside in this city (Vārāṇasī), as it is going to be destroyed in no time. O sage, this crowded city has obstacles for penance.

यत् स्थानं च जनाकीर्णं तत्र स्थातुं न युज्यते।
उपद्रवो भवेत्तत्र नास्तिकैर्ज्ञानदुर्बलैः।।१०।।

It is not right and proper to reside in a place which is corwded. Atheists and fools are sure to create troubles there.

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1. B. D. E add श्री।

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नास्तिका यत्र तिष्ठन्ति तत्र धर्मो न विद्यते।
अधर्माच्च भवेल्लोपं[1] हविर्भागः मुनीश्वर।११।।

For righteousness there is no place where atheists reside. Because of unrighteousness gods are deprived of their share of oblations, O pre-eminent sage !

एतत् स्थानं प्रयत्नेन पार्वत्यर्थं कृतं पुरा।
पार्वत्या रुचिरं यत्र तत्स्थानं मम हर्षदम्।।१२।।

In ancient times this holy shrine was built up for the sake of Pārvatī. The place pleasing to Pārvatī is definitely delightful to me.

अधुनात्र मुनिश्रेष्ठ ! स्थातुं नोत्सहते मनः।
रहस्यं परमं स्थानं कुत्रास्ते मां वदाशु च।।१३।।

O pre-eminent sage, now I am no more inclined to reside here; and please tell me soon where does that secret and excellent spot exist.

नारद उवाच

Nārada replied

लवणस्योदधेस्तीरे नीलशैलो नगोत्तमः।
तदुत्तरस्यां विख्यातं क्षेत्रमेकाम्रकं प्रभो[2]।।१४।।

On the shore of the salty ocean there is the best of the mountains called Nīla-Śaila. To the north of that, O Lord, there lies the famous Ekāmara.

---

1. D. F. भजेत्०।
2. B. वनम्।

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तत्र श्रीवासुदेवाख्यो[1] रमानाथो जगद्गुरुः।
अनन्तेन सह श्रीमानेकाकी विजने वने।।१५।।

In that solitary forest there appears all alone the famous Lord Viṣṇu (Vāsudeva) the husband of Lakṣmī along with Ananta.

तत् स्थानं परमं गुह्यं न जानाति प्रजापतिः।
भवानपि न जानाति देवतानां च का कथा।।१६।।

That spot is very secret unknown to Prajāpati (lord of creatures). Even thou knowest not, what to speak of gods !

एकाम्रं परमं गुह्यं जगन्नाथस्य चक्रिणः ।
क्रोडस्थिताब्धिकन्यापि नैव जानाति शङ्करः।।१७।।

The secret spot Ekāmra is unknown even to lakṣmī (the daughter of the Ocean) seated in the lap of Jagannātha (the Lord of the universe) the holder of discus. And even Lord Śiva is ignorant of it.

साक्षाद् विग्रहवान् तत्र अनन्तेन जनार्दनः।
सृष्टचुत्पादनं नाशं च स्थितिस्तेन विचार्यते।।१८।।

Lord Viṣṇu along with Ananta is present there evidently in form of an image. And it is he who causes the world to be created, protected an dissolved.

सर्वदा सोऽप्यनन्तस्तु देवेन सह तिष्ठति।
लक्ष्मणो रामचन्द्रेण कृष्णेन रोहिणीसुतः।।१९।।

For all time to come the Lord Ananta is there along with the god (Viṣṇu); likewise also there lives Lakṣmaṇa

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1. D. ० देवस्तु।

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along with Rāmacandra, Balarāma (the son of Rohiṇī) along with Kṛṣṇa.

दिवसानेकपर्यन्तं तपस्तप्त्वा महेश्वर।
प्रसन्ने वासुदेवे च ज्ञातं मे क्षेत्रमुत्तमम्॥२०॥

O Śiva (the great lord), I came to know about this excellent kṣetra when Lord Viṣṇu (Vāsudeva) was propitiated with me after resorting to penance for a good number of days.

अहं शेषो जगन्नाथस्त्रयाणां तत्र संगतिः।
इन्द्रादीनां च देवानामन्येषाञ्च न विद्यते॥२१॥

The Serpent Śeṣa, Viṣṇu (the Lord of the Universe) and myself all these three exist together there. There is no question about other divinities like Indra etc.

एवं परमगुप्तं तन्मया[1] ज्ञातं पुरा प्रभो।
इदानीं भवता ज्ञातं क्षेत्रं परमपावनम्॥२२॥

O Lord, in days of yore I have known about this, the most secret kṣetra. Now thou hast come to know of this very holy kṣetra.

भरद्वाज उवाच

Bharadvāja said

एवं निगदिते तस्मिन् नारदे चण्डिकापतिः[1]।
मुनिपाणौ करे दत्वा गन्तुं चक्रे मनस्तदा॥२३॥

When Nārada had told all this, Lord Śiva (husband

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1. E. तु मया।
2. B. अम्बिकापतिः।

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of Caṇḍikā) put his hand in the hand of the sage and made up his mind to go.

गणाध्यक्ष्यमुवाचेदं वचनं नन्दिकेश्वरम्[1]।
एकाम्रकं गमिष्यामि सज्जीभवतु पुत्रक॥२४॥

And Śiva told these words to Nandikeśvara (name of one of the Chief attendants of Śiva) the leader of his attendants. "I am starting for the Ekāmra forest; O son, be ready for it.

गृहीत्वा तरसा गच्छ वृषेन्द्रं गिरिजां शुभाम्।
यथाज्ञां[2] शिरसा धृत्वा शुलपाणिर्ययौ तदा॥२५॥

Come quickly along with the eminent bull and propitious Pārvaī (the daughter of the mountain)". Nandikeśvara accepted the command by bending his head and Śiva then started (for the Ekāmra forest).

मण्डयामास वृषभं पार्वतीं निजगाद ह।
कोटिलिङ्गान् यथासंख्या कथयामास सत्वरम्॥२६॥

Nandikeśvara decorated the bull and at once conveyed to Pāvatī the news of the existence of millions of liṅgas (in Ekāmra forest) in due order.

सज्जीभवध्वं यूयं च गन्तैकाम्रं जगदगुरुः।
इत्युक्त्वा गतवांस्तत्र[3] गृहीत्वा गिरिजां वृषम्॥२७॥

Be ready, all of you and Lord Śiva (the preceptor of the universe) has gone to the Ekāmra forest. With these words Nandikeśvara too started for Ekāmra along with Pārvaī (the daughter of the mountain) and the bull.

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1. A. omits this line.
2. B. C. D. E. नाथाज्ञाम्।
3. F. नन्दो।

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स्वयं वेशधरो भूत्वा देवदेवं समासदत्।
कोटिचन्द्रप्रतीकाशं नानाभूषणभूषितम्।।२८।।

दृष्ट्वा स्ववाहनं शम्भुः नन्दिनं[1] प्रशसंस ह।
ततोऽसौ नन्दिकेशस्तु देवदेवस्य कर्णयोः।।२९।।

कुण्डलं खञ्जयामास नानारत्नविराजितम्।
कोटिसूर्यप्रतिकाशं हैमवैडूर्य्यनिर्मित्तम्[2]।।३०।।

Himself dressed beautiful Nandikeśvara met with Śiva (the god of gods) who was full of admiration for him at the sight of his bull (own vehicle) resembling millions of moons and studded with various articles of decoration. Then that Nandikeśvara decorated both the ears of Śiva with ear-rings made of gold and Lapis lazuli, looking lovely with various jewels and resembleing millions of suns (28-30).

मुर्ध्निदेशे च मुकुटमर्द्धचन्द्रविभूषितम्।
कर्पूरमिश्रितं शुद्धं चन्दनं च सुवासितम्।।३१।।

शीतलं पार्वतीशस्य भालपट्टे च लेपितम्[3]।
*ततो गण्डस्थले चैव कुङ्कुमं मृगपत्रिकाम्।।३२।।

अधरे ताम्बूलं शुद्धं ददौ नन्दी ससत्वरः।
हृदये कौलिशं हारे माणिक्यं मौक्तिकं तथा।।३३।।

प्रयत्नाद्[4] रञ्जयामास चन्दनं पुष्पमालिकाम्।
पद्मरागयुतौ हैमौ[5] कङ्कणौ सुप्रकाशितौ।।३४।।

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1. F. नन्दीकम्।
2. D. omits this line.
3. D. ० चन्दनं पुष्पमालिका।
*. D. omits from ततो गण्डस्थले to पुष्पमालिका (From last line of verse 32 to 1st line of 34.)
4. A. C. F. प्रयत्नम्।
5. B. रत्न।

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ददौ श्रीकरयोर्नन्दी विद्युदाभाश्च मुद्रिकाः।
ततः पट्टाम्बरं कट्यां नीलवस्त्रं तदोपरि[1] ॥३५॥

31-35 A crown ornamented with the crescent of the moon was put on the forehead; the brow of Śiva (Lord of Pārvatī) was anointed with cool, excellent, sandal paste scented with mixture of camphor. Then Nandikeśvara immediately decorated the cheeks with saffron and *mṛgapatrikā,* put the betel in the lower lip, on his chest a necklace formed of *kulīsa,* ruby and pearl were put on his chest. Further with care he decorated him with sandal-paste and wreths; effulgent golden bracelets made of rubies; besides he handed over ring lustrous like lightening; then he dressed him with a silken garment on the waist and above (silken garment) he put dark-blue clothes.

मेखलां खञ्जयामास क्षुद्रघण्टिसुशोभिताम्।
पादयोर्नूपुरं दिव्यं[2] नीलेन्द्रमणिसंयुतम्।
सुवेशमेवं देवस्य नन्दिकेशश्चकार ह॥३६॥

The waist was decorated with girdle and bells; the feet were decorated with anklets of blue saffire. Thus Nandikeśvara dressed Lord Śiva beautifully.

सुवेशः सुमुखः श्रीमान् कोटिचन्द्रद्युतिर्हरः ।
वसति स्म वृषे देवः क्रोडे कृत्वा हिमाद्रिजाम्॥३७॥

In this way the famous Lord Śiva dressed beautifully with a pleasant and lovely face was seated on his bull with Pārvatī (the daughter of the Himālayas) in his lap

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1. B. D. तथोपरि।
2. D. छन्दं।

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and the radiance emitted was comparable to the millions of moons.

इत्थं भूत्वा जगामाशु बीज्यमानः[1] पुरः सरैः।
चामरैर्व्यजनैः शुभ्रैः सिद्धगन्धर्वकिन्नरैः॥३८॥

And at once Lord Śiva started for Ekāmra forest when he was cooled by the waving of white chowries and fans by Siddhas, Gandharvas and Kinnaras proceeding in his front.

श्वेतात्रपत्रं शिरसि कोटिचर्कद्युतिनिन्दकम्।
दीर्घनाडं सुविस्तीर्णं रौप्यं भृकुटिना धृतम्॥३९॥

A cool white umbrella with long rod putting to shame the lustre of million of suns, stretching far and wide was held above (Lord Śiva) by the attendant Bhṛkuṭi.

जयशब्दं तथा नृत्यं कुर्वन्ति शिवसत्तमाः।
त्रिशूलं डमरुं चैव जटास्त्वक्षं च धारिणः॥४०॥

Very righteous devotees of Lord Śiva adorned with matted locks, holding tridents, *ḍamaru* (a sort of small drum) and strings of beads, are dancing in course of singing aloud 'victory' (to Lord Śiva).

एवं श्रीपार्वतीनाथो भक्तानां वरदायकः।
एकाम्रं प्रापयामास नारदेन महात्मना॥४१॥

Thus Lord Śiva (Lord of goddess Pārvatī) the bestower of boons to his devotees was made to reach the Ekāmra forest along with the high-souled Nārada.

भूत्वैकाम्रे ददर्शासौ वासुदेवं सनातनम्।

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1. F. व्यज्यमानः।

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साष्टाङ्गेन प्रणम्याशु स्तुतिमेतां चकार ह।।४२।।

After reaching the Ekāmra forest Lord Śiva met the primeval being Viṣṇu, paid respectful obeisance in the following manner.

श्रीशङ्कर उवाच

Lord Śiva said

नमस्ते परमानन्द पद्मनाभ सुलोचन।
नमोऽस्तु तस्मै हरये त्रयीमूर्त्तिधराय च।।४३।।

Obeisance to thou, the Lord of supreme felicity, the beautiful-eyed lotus-navelled god; obeisance to that Lord Viṣṇu (Hari) who takes up three forms.

नीलजीमूतवपुषे नमस्त्रैलोकनायकः।
देवानां वरदातासि प्रपन्नार्तिहर प्रभो।।४४।।

Obeisance to the Lord endowed with a body of the colour of dark cloud; O lord, as the master of the three worlds thou art the bestower of boons to the gods and the remover of misery of the distressed.

एकाम्रकनिवासाय नमस्ते पीतवाससे।
त्रिगुणैर्वाह्यरूपस्त्वं शङ्खचक्राब्जधारिणे।।४५।।

Obeisance to thou the dweller of Ekāmra, the yellow-robed god, the holder of the conch-shell, the discus and the lotus, the resident of three guṇas (*sattva, rajas,* and *tamas*), thou art endowed with an external form.

त्वमेव जगतामादिः कारणानां च कारणम् ।
भक्तबन्धो ! जगन्नाथ करुणामयसागर।।४६।।

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O friend of the devotees, O lord of the universe, the ocean of compassion ! Thou art the prime cause of the worlds, the cause of causes.

तव स्थानानि रम्याणि सन्ति देव सहस्रशः।
एकाम्रे गुप्तरूपं च न जानामि कथं प्रभोः।।४७।।

Thy places are attractive and thousands of divinities are there; and O Lord, how it is that I do not know anything about thy secret and mysterious form in Ekāmra forest ?

मामुवाच पुरा विष्णो त्वं ममार्द्धशरीरकः।
इदानीं तु कथं वाह्यः कृतवानसि केशव।।४८।।

O Viṣṇu, thou constitutest half of my body as thou told me earlier. But Lord Viṣṇu (Keśava) ! How it is that now thou treatest me as an outsider ?

नारदस्तव भक्तस्तु शय्या ते भुजगेश्वरः।
केवलं तौ हि जानीतः कृता ते मयि नास्तिभो।।४९।।

Nārada is thy devotee and Ananta (the Lord of serpents) is thy couch; both of them know, O Lord, that thou hast no compassion for me.

गोपीनां प्रेमभक्तानां[1] दत्ता मुक्तिस्त्वया विभो[2]।
सनकाद्याश्च तिष्ठन्ति ईश्वरेच्छा निरङ्कुशा।।५०।।

Thou hast bestowed liberation to the cowherd maidens devoted to you through love and affection; sages like Sanaka and others are left straneded; anyway,

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1. B. ० भूतानां।
2. B. प्रभो।

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independent is the will of the Lord.

एकाम्रविपिने रम्ये तिष्ठतस्ते परेश्वर[1]।।
योगनिद्रां समाश्रित्य लोचनाब्जौ च मुद्रितौ।।५१।।

O almighty Lord! In the beautiful Ekāmra forest with your lotus eyes closed thou hast gone to sleep at the end of a *Yuga (yoganidrā).*

इदानीं करुणापाङ्गं देहि मे जगदीश्वर[2]।
स्वस्थानं देहि मे स्थातुमागतोऽहं तवान्तिकम्।।५२।।

Now, O Lord of the universe, please have a look at me with the side-glance of your compassion. Assign to me the place for my residence, I have come all the way to you for this.

स्तुतिमित्थं प्रकुर्वाणे हिमाद्रितनयापतौ।
उन्मील्य लोचने विष्णुर्विहसन् वाक्यमब्रवीत्।।५३।।

When the god Śiva (lord of the Himālaya) eulogised thus, opening his eyes Lord Viṣṇu spoke these words with a smile.

वासुदेव उवाच

Viṣṇu (the son of Vasudeva) said

शृणु मद्वचनं शम्भो कथयामि हितं तव।
स्थातुं स्थानं प्रदास्यामि कुरु सत्यं ममाग्रतः।।५४।।

नैव काशीं गमिष्यामि स्थास्याम्यत्र च सर्वदा।
स्वगणैरावृतो नित्यमिति सत्यं महेश्वर।।५५।।

---

1. A. C. E. ० तिष्ठंस्ते परमेश्वर। 2. D. परमेश्वर।

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I speak something beneficial to you; please listen to me, O Śiva (Saṁbhu-he who gives happiness or prosperity), I am sure to assign a place for your residence; but before that, O Lord Śiva, you promise in my presence that "I will never go back to Kāśī; for all time to come surrounded by my attendants I tell you the truth that I will live here" (54-55).

श्रीशङ्कर उवाच

Lord Śiva said

काशीं कथं न यास्यामि यत्रास्ते जान्हवी मम।
सर्वतीर्थमयी पुण्या तीर्थं मे मणिकर्णिका।।५६।।

Why shall I not go to Kāśī where flows the river Ganges (Jāhnavī-Jahnu an ancient king adopted the river Ganges as his daughter) ? The sacred river Ganges has all the tīrthas on its banks. And I am attached to the tīrtha Maṇikarṇikā.

[1]वासुदेव उवाच

Lord Viṣṇu (son of Vasudeva) said

अत्रास्ते मणिकर्णेति मदग्रे पापनाशिनी।
आच्छादिता च पाषाणैगुल्मवृक्षलतादिभिः।।५७।।

Just in my front there exists the tīrtha called Maṇikarṇikā destroyer of all sins; and it is covered up with stones, cluster of trees, bushes and creepers.

---

1. B. E. add श्री, D. श्री भगवान्।

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नारदस्तु न जानाति नैव[1] शेषोगिरीश्वर[2]!।
अहमेव विजानामि[3] विद्धि त्वमधुना हर।।५८।।

Nārada is ignorant of this tīrtha (Maṇikarṇikā) O Lord Śiva, even the serpent Ananta is not aware of it. O Śiva, now I inform you that only I am aware of the existence of this tīrtha.

अत्रैव जान्हवी तेऽस्ति मत्पादाग्रच्युता शुभा।
आग्नेयां दिशि पृष्ठे मे गङ्गायमुनासंज्ञका।।५९।।

In the south-east direction just behind me, your favourite propitious river Jānhavī originating from the tip of my toe flows by the names of Gaṅgā and Yamunā.

अन्यान्यत्र च तीर्थानि सुगुप्तानि च सन्ति मे।
पश्चात् सर्वाणि वक्ष्यामि कुरु सत्यं च शङ्कर।।६०।।

There are many other quite concealed tīrthas which are dear to me; later I will tell all about that; O Śiva, first you promise (that you will not leave this place).

शङ्कर उवाच

Śiva replied

सत्यं सत्यं वदाम्यत्र तिष्ठामि मधुसूदन।
वाराणसीं परित्यज्य चान्यक्षेत्राणि माधव।।६१।।

O Lord Viṣṇu (Madhusūdana, the slayer of the demon Madhu), after deserting Vārāṇasī and other famous religous centres, I will reside here, I declare it on oath.

---

1. B. D. न।
2. B. D. गिरिजेश्वर।
3. B. न जानामि।

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एकाम्रविपिने स्थास्ये तव सन्निहिते प्रभो।
सत्यं सत्यं पुनः सत्यं न यास्यामि च कुत्रचित्।।६२।।

O Lord, in your vicinity I will reside in the Ekāmra forest and I will never go anywhere else. I affirm this by thrice taking oath before you.

इत्युक्त्वा भगवान् शम्भुस्तद् विष्णोर्दक्षिणे दिशि।
लिङ्गरूपधरश्चास्ते चतुर्वर्गफलप्रदः।।६३।।

Having said thus, Lord Śiva assumed the form of liṅga and as giver of the four ends of human life resided in the right side of Lord Viṣṇu.

मूलं स्फटिकसंकाशं महानीलं च मध्यमम्।
माणिक्याभं तथोद्ध्वं च लिङ्गं त्रिभुवनेश्वरम्।।६४।।

The liṅga form of the lord of three worlds has its lower part appearing like the crystal, the middle part dark-blue like sapphire and the upper part having the lustre of ruby.

भरद्वाज उवाच

Bharadvāja said

ततः प्रभृति भो विप्राः क्षेत्रे राजा[1] महेश्वरः।
कोटिलिङ्गावृतः श्रीमान् वासुदेवस्तु पालकः।।६५।।

Since, then, O sages, the great Lord Śiva surrounded by millions of liṅgas has been the king in the Ekāmra kṣetra and the famous Lord Viṣṇu (son of Vasudeva) is its protector.

---

1. C. D. क्षेत्रराजे।

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तत्र[1] पश्यन्ति ये लिङ्गमेकाम्रे मुनिसत्तमाः।
ब्रह्महत्यायुता वापि मुक्तिस्तेषां करे स्थिता।।६६।।

O eminent sages, in the Ekāmra forest those who pay a visit to the liṅga, eventhough committing the sin of murdering a Brahmin very easily atteain liberation.

एवं शम्भुः प्रार्थयित्वा वासुदेवं सनातनम्[2]।
एकाम्रविपिने ह्यास्ते कोटिलिङ्गधरः प्रभुः।।६७।।

Thus, Lord Śiva having prayed to the eternal Lord Viṣṇu (the son of Vasudeva) continues to reside in the Ekāmra forest surrounded by millions of liṅgas.

इति श्रीकपिलसंहितायां महेशागमनं[3] नाम एकादशोऽध्यायः

Thus ends the Eleventh Chapter of *Kapila-Saṁitā* entitled " The arrival of the great Lord (Śiva)".

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1. B. D. तस्मिन्।
2. D. जनार्दनन्।
3. D. महेश्वरगमनं।

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द्वादशोऽध्यायः

ऋषय ऊचुः

The Sages said

तस्मिन् क्षेत्रे द्विजश्रेष्ठ वद तीर्थं फलप्रदम्।
नामधेयं तथोत्पन्नं सुगुप्तं चक्रपाणिना ॥१॥

Tell us about the tīrtha existing in that kṣetra (sacred land), the tīrtha which is the means for getting the desired objects. What is its name? How did it originate? How does it lie well-concealed by Lord Viṣṇu (the weilder of the discus)?

भरद्वाज उवाच

Bharadvāja replied

गते च कतिचित् काले[1] तत्रदेवो महेश्वरः।
परिपृच्छय मुरारिं च अग्रे पाषाणमखनत्॥२॥

When sometime had passed, Lord Śiva (the grat Lord) enquired of Lord Viṣṇu (the slayer of the demon Mura) and first of all dug out the stones.

तस्मिन्नैब क्षणे विप्राः स्रवन्ति जलबिन्दवः।
तस्माद् विन्दुसरो नाम चक्रे[2] देवगणैः सह॥३॥

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1. B. D. ० किंचित् कालेच।
2. B. D. E. ह्रदो।

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At the very moment, O sages, drops of water began to trickle. Therefore, he dug out the pool called Bindusara in the company of gods.

पुष्करादीनि तीर्थानि क्षीरोदादींश्च सागरान्।
गङ्गाद्याः सरितश्चैव सर्वान् देवः समाह्वयत्॥४॥

Then the tīrthas like Puṣkrara etc., the seas like the milk-ocean etc., and the rivers like the Ganges etc., were invited by Lord Śiva to be present there.

सर्वे तत्र स्रवन्ति स्म जलबिन्दूनहर्निशम्।
तस्माद् वेदे पुराणे च नाम्ना बिन्दुसरोवरः॥५॥

All these tīrthas, seas and rivers are pouring out drops of water (*jala-bindūn*) there day and night. Therefore, in Vedas and Purāṇas it is known as Bindusarovara.

गङ्गागोदावरीरेवातुङ्गभद्रा च नर्मदा।
कावेरीसरयूचैव अपि तत्र स्रवन्ति च॥६॥

River Ganges, Godāvarī, Revā, Tuṅgabhadrā, Narmadā, Kāverī and Sarayū–all these are flowing there.

मानसं पुष्करं पम्पा सुतीक्ष्णं शैलनिर्मलम्।
स्रवन्त्येतानि सर्वाणि तीर्थे बिन्दूद्भवे द्विजाः॥७॥

The lakes Mānasa, Puṣkara and Pampā, tīrthas like Sutīkṣṇa and Śailanirmala–all these are flowing in this tīrtha originating from drops of water (*Bindūdbhava*)

क्षीरोधिर्लबणोधिश्च पयोधिर्दुग्ध एव च।
सन्ति विन्दूद्भवे तीर्थे दधिसर्पिसुरार्णवाः॥८॥

Different types of oceans of milk, salty water, curd, ghee and wine exist in the tīrtha originatiing from drops

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of water (*bindūdbhava-tīrtha*).

द्वारावत्यां च यत्तीर्थं नैमिषे दण्डके वने।
तानि विन्दूद्भवे नित्यं तथा वदरिकाश्रमे।।९।।

All the tīrthas existing in Dvāraka, the Naimiṣa-forest, the Daṇḍaka-forest and the hermitage at Badarikā exist permanently in the tīrtha originating from drops of water (*bindūdbha-tīrtha*).

एकाम्रविपिने विप्रास्तीर्थं विन्दुसरः श्रुतम्।
तत्र स्नात्वा[1] च पीत्वा[2] च न नरो नरकं व्रजेत्।।१०।।

In the Ekāmra forst, O sages, the tīrtha called Bindusarovara is famous. A man who takes a dip and sips a little water never goes to hell.

तीर्थं विन्दूद्भचे विप्रा मुनीन्द्रैरुपसेवितम्।
पवित्रं निर्मलं जलं[3] सोपानैरुपशोभितम्[4]।।११।।

The tīrtha originating from drops of water (*bindūdbhava*) is resorted to by many eminent sages. Contaning sacred pure water, the lake looks beautiful with flights of steps.

स्वर्गे मर्त्ये च पाताले अन्तरीक्षे तथा दिशि ।
न भूतं न भविष्यं च तीर्थं विन्दूद्भवात् परम्।।१२।।

Neighter in the heaven nor in the mortal world nor in the nether region nor in the aerial region nor even in the quarters there was ever a tīrtha or there will be a tīrtha more sacred than the lake originating from drops of water (*bindūdbhava*).

---

1. E. गत्वा।
2. A. B. C. दृष्टवा, E. स्नात्वा ।
3. A. नीरं।
4. D omits this line.

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विन्दूद्भवजलं विप्रा अमृतं नात्र संशयः।
तज्जले यो नरः स्नायाद्[1] सोऽमृत्वाय कल्पते॥१३॥

O sages, the water of this lake Bindusarovara (originating from drops of water) is undoubtedly nectar. Anybody who takes a dip there becomes worthy of immortality.

यथेष्टं पिवते यस्तु विन्दूद्भवजलं शुभम्।
यावत् भास्करपर्यन्तं स शिवत्वं च गच्छति॥१४॥

He who drinks the water of the lake Bindusarovara to his heart's content becomes evidently Śiva as long as the sun continues to shine.

विन्दूद्भवजलं विप्रा पापान्मुक्तिप्रदं मतम्।
कृते पाने फलं ह्येतन्नजाने स्नानजं फलम्॥१५॥

O sages, the water of the Bindusarovara is said to liberate one from sins. It (the liberation from sins) is a result of drinking its water. Howerver, I do not know the result of taking a dip (in this lake).

रविसङ्क्रमणे चैव यस्तु स्नायात् ह्रदोत्तमे।
तुष्यन्ति पितरस्तस्य[2] वासवाद्याश्च देवताः॥१६॥

Divinities like Indra etc., and ancestors of a man are very much propitiated in case he takes a dip in this best of the lakes on a day when the sun passes from one zodical sign into another (Ravisaṁkramaṇa).

मासे मासे नरो यस्तु चतुर्दश्यां विशेषतः।
भक्त्या विन्दूद्भवे स्नात्वा[3] वाञ्छितं लभते फलम्[4]॥१७॥

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1. A. B. C. स्नात्वा।
2. B. स्तत्र।
3. B.C.E स्नायाद्
4. B. D. वञ्छितार्थफलं लभेत्।

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He who with devotion takes a dip every month and specially on the fourteenth day of the dark fortnight or bright fortnight in the lake Bindusarovara, gets his desired object.

कृष्णेपक्षे चतुर्दश्यां सोमवारो यदा भवेत्।
तदा तत्र नरः स्नात्वा वैकुण्ठं लभते ध्रुवम्॥१८॥

A man taking a dip there on a Monday which happens to coincide with the fourteenth day of the dark fortnight, is definite to attain Vaikuṇtha.

अमावास्यां नरः स्नात्वा पौर्णमास्यामथापि वा।
दत्वा पिण्डं पितृणां च ब्रह्महत्यात् प्रमुच्यते[1]॥१९॥

A man taking a dip there on a new-moon day or a full-moon day, offers food to the dead ancestors, is released from the sin of committing the murder of a Brahmin.

विशेषं कथयिष्यामि ग्रहणे चन्द्रसूर्ययोः।
मन्त्रं[2] विन्दूद्भवे जप्त्वा सिद्धिमाप्नोत्यसंशयः॥२०॥

I will tell you the significance of the day when there is lunar eclipse or solar eclipse. By chanting mantras on these days in this lake Bindusarovara one definitely attains success.

विन्दूद्भवे नरः स्नात्वा यः पश्येद् वृषभध्वजम्।
सर्वपापविनिर्मुक्तः शिवदेहे प्रलीयते॥२१॥

A man who after taking a dip in the lake

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1. ब्रह्मघ्न मुच्यते ध्रुवम्।
2. C. मनुं।

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Bindusarovara pays a visit to Lord Śiva (the bull-emblemed god), released from all sins is merged in the body of Lord Śiva.

तटे तस्य[1] द्विजश्रेष्ठ देवी पादहरा श्रुता।
*तां दृष्ट्वा पूजयित्वा च नरस्तु सुखमेधते।।२२।।

And there on its bank exists, O eminent sages, a tīrtha Devī-Pādaharā. By visiting that shrine and offering worship there a man attains happiness.

पादे देव्या हरो यस्मात् तस्मात् पादहरा श्रुता[2]।
तत्र स्नात्वा च तां दृष्ट्वा पश्चात्पश्येन्महेश्वरम्।।२३।।

The tīrtha is known as Devī-Pādaharā as Lord Śiva exists on the feet of the goddess (Pārvatī). After taking a dip in that tīrtha one should pay a visit to Devī-Pādaharā. And then one should pay a visit to Lord Śiva (the great lord).

याऽसौ पादहरा देवी नराणां सुखदायिनी।
द्वितीयविग्रहश्चेयं लिङ्गराजस्य भो द्विजाः।।२४।।

Goddess Pādaharā bestows happiness on the people. O sages, this goddess is evidently the second embodiment of Liṅgarāja.

स्नात्वा विन्दूद्भवे तीर्थे दृष्ट्वा पादहरां शुभाम्।
तस्मापीर्थे च संपूज्य[3] नरो मुच्येत पातकात्।।२५।।

A man who takes a dip in the sacred lake

---

1. C. F. तत्र चैव।
* D. omits from तां दृष्ट्वा to पादहराश्रुता (Last line of verse 22 to 1st line of 23)।
2. B. F. स्मृता।
3. A. C. D. E. ० तीर्थेश्वरं पूज्य।

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Bindusarovara and visits the propitious goddess Pādaharā by offering adoration in that tīrtha, is freed of all sins.

विन्दूतीर्थे नरः स्नात्वा दृष्ट्वा श्रीपुरुषोत्तमम्।
*देवीं पादहरां दृष्ट्वा ह्यक्षयं फलमालभेत्॥२६॥

After taking a dip in the Bindusarovara, if one visits Lord Puruṣottama and later on goddess Pādaharā, one secures imperishable rewards.

यस्तु पश्यति तल्लिङ्गं[1] नाम्ना त्रिभुवनेश्वरम्*।
देवदेवो जगत् स्वामी तस्य मुक्तिं प्रयच्छति॥२७॥

The god of gods, the lord of the universe and the master of the three worlds i.e. Lord Śiva existing in the form of a liṅga and known as Tribhuvaneśvara grants liberation to the person who pays him a visit.

तस्मिन् तीर्थवरे स्नात्वा दृष्टवा श्रीधरशङ्करौ।
कामगेन विमानेन वैष्णवं पदमाप्नुयात्॥२८॥

A man who pays a visit to Lord Viṣṇu (the spouse of Śrī i.e. , goddess Lakṣmī) and Lord Śiva (the god who confers happiness) after taking a dip in the most famous tīrtha (Bindusarovara) goes to the abode of Viṣṇu seated on a chariot moving as per his will.

सर्वतीर्थाद् वरिष्ठं च[2] तीर्थं द्विजाः[3]।
सर्वदेवाद् वरिष्ठोऽयं लिङ्गरूपी न संशयः॥२९॥

The sacred Bindusarovara is the most excellent tīrtha; likewise, O sages, Lord Śiva appearing in the form of a liṅga is undoubtedly the greatest of the gods.

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* F. omits from देवीपादहरा to त्रिभुवनेश्वरम् (Last line of 26 to 1st line of 27)।

1. A. C. तंलिङ्गं ।
2. B. हि।
3. A. E. शुभम्।

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देवतानां यथा श्रेष्ठो वासवः समुदाहृतः।
तीर्थानां च तथा श्रेष्ठं विन्दूद्भवमुदाहृतम्॥३०॥

As Indra is said to be the most pre-eminent among all the gods, the Bindusarovara is the most pre-eminent of all the tīrthas.

एवं निगदितं[1] विप्रास्तीर्थं विन्दूद्भवं शुभम्।
अपरं कथयिष्यामि किं विप्राः वदत शुभम्[2]॥३१॥

Thus O sages, I have narrated before you all about the propituous Bindusarovara. Now please tell me what more propituous I would narrate.

पुण्याख्यानमिदं यस्तु पठते श्रूयतेऽथवा।
सर्वपापक्षयं कृत्वा सोऽमृतत्वमवाप्नुयात्॥३२॥

He who reads aloud or listens to this sacred story, absolved of all sins attains immortality.

इति श्रीकपिलसंहितायां विन्दूद्भवं[3] नाम द्वादशोऽध्यायः।

Thus ends the Twelfth Chapter of Kapila-Saṁhitā entitled "Bindūdbhava".

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1. B. एत्तन्निगदितम्।
2. B. D. E. चिरम्।
3. D. adds कथनम्।

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त्रयोदशोऽध्याय

ऋषय ऊचुः

Sages said

विस्तरेण समाख्याहि क्षेत्रमाहात्म्यमुत्तमम्।
वासुदेवस्य माहात्म्यं कोटिलिङ्गेश्वरस्य तु ॥१॥

Please tell us in detail the glory of the excellent Ekāmra-kṣetra, Lord Viṣṇu (son of Vasudeva) and Lord Śiva (Koṭiliṅgeśvara).

भरद्वाज उवाच

K

एकाम्रकवनं श्रीमत्क्षेत्राणामुत्तमं वरम्।
एकाम्रसदृशं क्षेत्रं भूमौ नास्ति द्विजोत्तमाः॥२॥

The Ekāmra forest endowed with beauty is the excellent and the pre-eminent of all kṣetras. O pre-eminent sages, on this entire earth there is no tīrtha comparable to Ekāmra-kṣetra.

तदेव परमं स्थानं तदेव परमं पदम्।
निर्भयान्निवसन्त्यत्र सदा देवाः सवासवाः॥३॥

That (Ekāmra-kṣetra) is the excellent place and the highest abode. Divinities includeing Indra reside here for all time without any fear.

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सर्वतीर्थमयं ह्येतदेकाम्रवनसंज्ञितम्[1]।
यत्र साक्षात् परंब्रह्म लिङ्गरूपी वसत्यसौ।।४।।

This Kṣetra known as the Ekāmra-forest is constituted of all the tīrthas; and that supreme Brahman evidently resides in the form of a liṅga.

एकाम्रकं महापुण्यं सर्वक्षेत्राधिकं फलम्[2]।
कामदं मोक्षदं चैव सर्वपुण्यविवर्द्धनम्।।५।।

This Ekāmra forest is very sacred and grants more religious merits in comparison with any other kṣetra. It fulfils all the desires; besides granting liberation it enhances all religious merits.

ये नरास्तत्र गच्छन्ति कृतसंकल्पमानसाः।
ते पापं निर्दहन्त्याशु चोद्धरेयुः कुलानि वै।।६।।

Those who have taken solemn vows to visit Ekāmra-kṣetra and go there, completely destroy all their sins and definitely save their ancestors (from hell).

एकाम्रसदृशं क्षेत्रं नेह पश्यामि किंचन।
प्राणिनो यत्र गत्वा च लभेयुर्मोक्षमुत्तमम्[3]।।७।।

I never notice any kṣetra equal to the Ekāmra forest; those human beings who go there attain the highest type of salvation.

शरीरं विपिने तस्मिन् ये त्यजन्ति नरोत्तमाः।
ते यान्ति शिवसान्निध्यं भासमानाः प्रियंवदाः।।८।।

Those best of men who breathe their last in the

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1. D. ० संज्ञकम्।
2. B. E. परम्, D. वरम्।
3. C. ० मव्ययम्।

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Ekāmra forest, looking bright and lustrous conversing in sweet and pleasing words go to the vicinity of Lord Śiva.

हत्याकोटियुतो वापि गोघ्नो वा गुरूतल्पगः।
एकाम्रे विग्रहं त्यक्त्वा याति विष्णुं सनातनम्॥९॥

Those who have been defamed of committing millions of murders, killing cows or violating their teacher's bed go to the eternal Lord Viṣṇu after giving up their bodies in the Ekāmra forest.

हरिशङ्करयोर्मध्ये जले विन्दूद्भवे द्विजाः।
कीटकोऽपि त्यजन् देहं सत्यं याति परं पदम्॥१०॥

Even an insect by giving up its body in the sacred lake Bindusarovara existing in between Lord Viṣṇu and Lord Śiva definitely goes to the highest abode.

अग्रे श्रीवासुदेवस्य शरीरं त्यजते तु यः।
जलमध्ये द्विजश्रेष्ठा वासुदेवे च लीयते॥११॥

He who gives up his body either in fornt of Lord Viṣṇu (son of Vasudeva) or in the waters (of Bindusarovara), O pre-eminent sages, is merged in Viṣṇu (śon of Vasudeva).

तत्र-त्यक्त्वा शरीरं स्वं[1] कीटाद्याः जङ्गमास्तथा।
सर्वे मुक्तिपथं यान्ति मनुष्याणां च किं पुनः॥१२॥

By giving up their bodies (in the places referred to above) all living beings beginning with insects attain liberation. What to speak of human beings ?

एकाम्रके यदा जन्तुस्त्यजते स्वशरीरकम्।

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1. D. ० नरो देहम्।

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तदा श्रीभगवान् शम्भुःकर्ण्णमूले पठेदिदम्॥१३॥

Whenever a living being gives up his (her) body in the Ekāmra forest, the mantra that is recited in his (her) ears by Lord Śiva runs as follows :

त्वमत्र त्यजसे देहं पुण्यापुण्यं कृतं त्वया।
वदोङ्कारं व्रज पुरं वैष्णवं च सनातनम्॥१४॥

You are giving up your body here; many righteous and sinful deeds have been committed by you. Now recite the sacred syllable oṁ and go to the eternal domain of Lord Viṣṇu.

इति मन्त्रं समुच्चार्य कर्ण्णमूले महेश्वरः।
स्वगणान् प्रेषयित्वा च निराकारं नयेद् ध्रुवम्॥१५॥

Having recited the mantra in the ears (of the dying person) with the help of his attendants, Lord Śiva definitely sends him (her) to the formless and shapeless (Brahman).

दक्षिणे लिङ्गराजस्य वृक्षश्चामलको[1] द्विजाः।
सर्व्वपापहरश्चासौ स्वयं देवेन निर्म्मितः॥१६॥

To the right side of Liṅgarāja, O sages, there is an Āmalaka tree which absolves one of all sins; it was evidently planted by Lord Śiva.

तुष्यत्यामलकैः शम्भुः वासुदेवप्रिय शुभः।
विशेषोऽयं तरुर्विप्राः क्षेत्रराजे स्थितो यतः॥१७॥

As this Āmalaka tree, O sages, grows in the excellent Ekāmra-kṣetra, Lord Śiva is propitiated with its fruits;

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1. A. B. ० शाल्मलक।

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likewise its auspicious fruit is dear to the Lord Viṣṇu (son of Vasudeva).

*तन्मुले ये त्यजन्ति स्म शरीरं पापकृत्तमाः।
ते च मुक्तिं गताः विप्राः किं पुनः पुण्यकर्मिणः[1] ॥१८॥

The greatest sinners who give up their bodies under this (Āmalaka tree), O sages, attain liberation. What to speak of the righteous person ?

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अविश्वासकृतानां च नराणां परमेश्वरः।
इममामलकं वृक्षं विश्वासार्थं चकार ह॥१९॥

With a view to infusing confidence into the non-believers Lord Śiva had planted this Āmalaka tree.

अत्रैकाम्रे गृहे वाह्ये अन्तरीक्षे स्थले जले।
यत्र तत्र[2] शरीरं च त्यक्त्वा मुक्तिमवाप्नुयात्॥२०॥

Be it inside the house or outside, be it in the air, water or earth, if it is within the ambit of the Ekāmra-forest, a man giving up his body attains liberation.

दुर्वृत्तः साधुवृतो वा यो वा सोऽपि[3] द्विजोत्तमाः।
त्यक्त्वैकाम्रे स्वदेहं च नरो वैकुण्ठमालभेत्[4] ॥२१॥

A person whether wicked or righteous by giving up his body anywhere in the precincts of Ekāmra-forest, O sages, attains Vaikuṇṭha (the heaven of Viṣṇu).

एवं नानाविधगुणास्तस्यैकाम्रवनस्य च।
यत्र साक्षाद् जगत्स्वामी दर्शनान्मुक्तिदो मतः॥२२॥

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1. F..० कारिणः।
2. F. तत्रैकाम्रे।
4. B. सो वा, D. को वा।

* B. omits this verse (18).
3. B. D. E. कुत्र।

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Thus the Ekāmra-forest has various merits; and it is said that the lord of the universe present there is evidently the giver jof liberation to the person who pays a visit to him.

विघ्नेश्वरं वृषं देवं देवीं चण्डं गुहं तरुम्।
सावित्रीं वा समालोक्य न मातुः स्तनपो भवेत्॥२३॥

Having got a view of Lord Gaṇeśa (the Lord of Troubles), the bull, the god, the goddess, Caṇḍa, Guha (the Lord Kārtikeya); the sacred Kalpa tree and the goddess Sāvitrī, one is absolved of rebirth (one does not have to suck the breast of one's mother).

कोटिलिङ्गेश्वरं तत्र येऽर्चयन्ति समाहिताः।
तेषां भाग्यवतां जन्म सफलं परिकीर्त्तितम्॥२४॥

They who in a calm and composed state adore Lord Śiva (Koṭiliṅgeśvara) installed there (in the Ekāmra-forest) are really fortunate and their birth in this world is really fruitful.

गन्धैः पुष्पैस्तथा धूपै दीपैर्नैवेद्यकैरपि।
मालाभिस्ताम्बुलैश्चैव एकाम्रविपिने शिवम्॥२५॥

पूजयन्ति नराः श्रेष्ठाः ये च तद्गतमानसाः।
तेषां गतिं द्विजश्रेष्ठाः शृणुध्वं कथयामि वः॥२६॥

O eminent sages, please listen to me, now I would tell you the condition of those eminent persons who with their mind solely fixed on Lord Śiva adore him in Ekāmra forest with *gandha* (sandal paste), flowers, incense, light eatables, wreaths and betel leaves (25-26).

नानाविधैर्विमानैश्च सिद्धगन्धर्वसेवितैः।

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पताकाध्वजसुशुभ्रैरप्सरोगणनृत्यकैः।।२७।।

इन्द्रनीलप्रतीकाशैः पद्मरागनिभैस्तथा।
निर्मितैः स्वर्णमुक्ताभ्यां[1] शिवकिंकरवेष्टितैः[2]।।२८।।

व्रजन्ति शिवसान्निध्यं ते नराः हृष्टमानसाः।
यथेप्सितानि भोग्यानि[3] तत्र भुञ्जन्ति नित्यशः।।२९।।

Seated in different types of chariots attended upon by Siddhas and Gandharvas, very shining with flags and banners, with heavenly damsels dancing there, lustrous like sapphire, appearing like ruby constructed with gold and pearls and surrounded by attendants of Śiva, those devotees glad at heart go to the vicinity of the Lord Śiva and daily enjoy there all the objects of their desire (27-29).

असौ देवो विरूपाक्षो ब्रह्मरूपी न संशयः।
अस्य दर्शनमात्रेण ब्रह्महत्या विनश्यति।।३०।।

That Lord Śiva (three-eyed god) is undoubtedly the embodiment of Brahman. By just getting a view of him one is absolved from the sin of murdering a Brahmin.

एकाम्रविपिनस्थं[4] च लिङ्गरूपिणमव्ययम्।
भक्त्या पश्यन्ति ये नित्यं तेषां मुक्तिः करेस्थिता।।३१।।

Liberation is within easy reach of those persons who daily with devotion pay a visit to Lord Śiva existing in the Ekāmra forest in the form of liṅga.

नैवेद्यं यस्य लिङ्गस्य[5] महापातकनाशनम्।
ब्रह्मादीनां च देवानां भोग्यं ब्राह्मणसत्तमाः।।३२।।

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1. A. ० कूटाभ्यां।
2. D. ० सेवितैः।
3. B. D. ईप्सितानि च भोगानि।
4. B. ० वनस्थं।
5. A. देवस्य।

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The eatables offered to Lord Śiva (liṅga) if taken, absolves one of the great sins resulting from committing heinous crimes and the offering is an object of enjoyment,, O pre-eminent Brahmins, for gods like Brahmā and othrs.

एकाम्रविपिने विप्राः लिङ्गं[1] साक्षात् सनातनम्।
नैवेद्यमस्य वाञ्छन्ति शक्राद्यास्त्रिदिवौकसाः।।३३।।

The liṅga installed in the Ekāmra forest O sages, is evidently the primeval being. Residents of the heaven like Indra etc., are intent upon taking the eatables offered to this Liṅga.

अग्राह्यमीशनैवेद्यं न भोक्तव्यमिति द्विजाः।
यानि वाक्यानि तान्यत्र[2] नाद्रियन्ते कदाचन।।३४।।

One never pays any heed here to the sayings like eatables offered to Lord Śiva are never to be taken.

काश्यामेकाम्रके सेतौ तथोंकारेश्वरे द्विजाः।
महाप्रसादं नैवेद्यमिति प्राहुर्महर्षयः।।३५।।

Eminent sages of the past, O sages, have declared that the eatables offered to Lord Śiva in sacred place like Kāśī, Ekāmra forest, Setubandha (Rāmeśvara) and Oṁkāeśvara are the most sacred (*Mahāprasāda*).

एकाम्रकानने विष्णोर्देहे ब्राह्मणसत्तमाः।
नैवेद्ये लिङ्गराजस्य पुण्ये शङ्कां च मा कृथाः।
तदनादृत्य नरकं यान्ति नास्त्यत्र संशयः।।३६।।

O pre-eminent Brahmins, in Ekāmra forest it is Lord Śiva (Liṅgarāja) who is a part of the embodied form

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1. B. D.० लिङ्गं ब्रह्म। 2. A. B. E. चान्यत्र।

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of Viṣnu. Therefore, one should not have any apprehension about the eatables offered to the former; and anydoby who disregards this offering of eatables undoubtedly goes to hell.

तस्य श्रीलिङ्गराजस्य ध्वजारोपणमुत्तमम्।
यः करोति नरः श्रेष्ठः स शिवत्वं च गच्छति।।३७।।

As a dearest devotee a person who raises a flag for Lord Śiva (Liṅgarāja) in a flawless manner, becomes Śiva himself.

पट्टवस्त्रैर्नीलवस्त्रैः पीतशुक्लाम्बरैस्तथा।
ये कुर्वन्ति नरास्तत्र ध्वजारोपणमीश्वरे।।३८।।
ब्रह्महत्यादिपापानि क्षयित्वा ते नरोत्तमाः।
पितॄनुद्धृत्य नरकात् ते व्रजन्ति शिवं ध्रुवम्।।३९।।

38-39 Those best of men who raise the flags of silk or of blue, yellow or white cloth for Lord Śiva are absolved of the great sins accruing to them from committing heinous crimes like murder of a Brahmin, and also they save their dead ancestors from hell and are definitely merged in Śiva.

पूजाकाले च ये तस्य शृण्वन्ति मुरजध्वनिम्।
मृदङ्गशङ्खनादं च पटहं भेरिमेव च ।।४०।।
काहालं डिण्डिमं शब्दं[1] प्रयत्नेन नरोत्तमाः।
तैः सर्वैर्वेष्टितास्ते[2] च व्रजन्ति शिवमव्ययम्।।४१।।

40-41 Those best of men who attentively listen to the sound of tabors (*muraja*), drums (*mṛdaṅga*), conches

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1. B. D. शङ्खं, E. खड्गं।
2. D. E. शब्दैर्वेष्टितास्ते।

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(*śaṅkha*), kettle drums (*paṭaha, bheri*), horns (*kāhāla*) and small drums (*ḍiṇḍima*) at the time of his (Śiva's) adoration, amidst the sound (of the different types of drums etc.) attain the imperishable lord.

श्रुत्वैवं तस्य शब्दं च नरो मुक्तिं ब्रजद्द्विजाः।
तस्य पूजां समालोक्य न जाने किं फलंभवेत्[1] ।।४२।।

When just by listening to the sound (of the drums played at the time of adoration of Lord Śiva) a person gets liberation, what to speak of the rewards that one gets by looking at the adoration of the Lord (Śiva)!

कोटिलिङ्गेश्वरस्याग्रे यस्तु भक्त्या जपेन्मनुम्।
इह लोके सुखी भोगी देहान्ते शिवमाप्नुयात्।।४३।।

He who with devotion mutters mantras in front of Lord Śiva (Koṭiliṅgeśvara) leads a happy and enjoyable life in this mortal world; and after death he attains Lord Śiva.

कोटिलिङ्गेश्वरो यस्तु तद्ब्रह्मैव न संशयः।
यमालोक्य नरा नित्यं[2] प्राप्नुवन्ति मनोरथम्।।४४।।

There is no doubt in it that Lord Śiva (Koṭiliṅgeśvara) is none other than Brahman; by paying a visit to the Lord, people get the objects of their desire.

ब्रह्माद्या देवताः सर्वा यमर्चयन्त्यहर्निशम्।
भक्त्या विन्दूद्भवे स्नात्वा स्वपदं प्राप्नुवन्ति च।।४५।।

All the divinities like Brahmā etc., are day and night engaged in his (Śiva's) adoration; by taking a dip in the Bindusarovara (the lake originating from drops of

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1. B. C. D. E. लभेत्। 2. B. सर्वे।

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water) with devotion, these divinities have got the positions in which they are stationed.

नास्ति नास्ति समं[1] लिङ्ग[2] कोटिलिङ्गेश्वरात् परम्।
भोगवत्यां भुवि स्वर्गे सत्यं सत्यं वदामि वः।।४६।।

I emphasize the truth that there is no liṅga (Śiva worshipped in the form of his genital organ) superior to Koṭiliṅgeśvara either in this mortal earth or the nether region or the heaven.

एकाम्रे[3] विपिने विप्राः योऽसौ त्रिभुवनेश्वरः।
तस्य[a4] दर्शनमात्रेण नरो मोक्षं च[5] गच्छति।।४७।।

Just by having a view of Śiva the lordof the three worlds (Tribhuvaneśvara) in the Ekāmra forest, one attains liberation.

प्रदक्षिणं प्रकुर्वन्ति कोटिलिङ्गेश्वरस्य ये।
पदात् पदात् ब्रह्मपदं[6] तेषां सन्निहितं भवेत्।।४८।।

Those who circumambulate Lord Śiva (Koṭiliṅgeśvara) step by step they approach the place of the supreme Brahman.

चण्डेश्वरं समासाद्य सव्यासव्यं प्रदक्षिणम्।
लङ्घनं सोमसूत्रस्य कृत्वा नरकमश्नुते।।४९।।

One should begin circumambulating from left to right starting from the shrine of Caṇḍeśvara. Any one in course of circumambulating perchance crossing the Soma-sūtra (the channel for conveying water from

---

1. A. परं।
2. B. विप्राः।
3. D. E. एकाम्र।
4. A. C. F. अस्य।
5. C. F. तु।
6. E. क्रतुफलं।

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Koṭiliṅgeśvara) goes to hell.

तस्याग्रे वृषराजश्च स्वयं विग्रहवान् द्विजाः।
तं दृष्ट्वा पूजयित्वा च शिवप्रीतिं लभेन्नरः।।५०।।

In front of Koṭillṅgeśvara, O sages, there is the excellent bull whic is evidently the embodied from of Lord Śiva. Lord Śiva is pleased with the man who offers his adoration to the bull after paying a visit.

देवस्य पृष्ठभागे तु नैऋतीं दिशमाश्रिताम्[1]।
सावित्रीं पूजयित्वा च दृष्ट्वा वाञ्छितमाप्नुयात्।।५१।।

Behind the shrine of Koṭiliṅgeśvara in the south-west direction there exists goddess Sāvitrī; by adoring the goddess after paying a visit to her one gets the object of one's desire.

अग्रे विघ्नेश्वरं दृष्ट्वा पार्श्वे चण्डं हिमाद्रिजाम्।
पूजयित्वा प्रयत्नेन नरकांश्च जिघांसति।।५२।।

By paying a visit and carefully adoring Lord Gaṇeśa in the front, Caṇḍeśvara and Pārvatī in the side, one saves oneself from hell.

देवस्य उत्तरे भागे किंचिदीश्वरदिग्गतम्।
शिखिध्वजं समालोक्य नरस्तत्सम्पदं लभेत्।।५३।।

To the north of Koṭiliṅgeśvara, a little to the north-east there exists Kārtikeya (the god whose symbol is the peacock); by paying a visit to this god, one is endowed with riches.

तस्य सन्निहिते पूर्वे एकाम्रेश्वरसंज्ञकः।

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1. B. D. ० नैऋत्यां दिशि संस्थिताम

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एकाम्रवृक्षस्तत्रासीत् पुरा कल्पे तु मुक्तिदः।।५४।।

In its vicinity to the east there is Lord Śiva called Ekāmreśvara; in the previous kalpa there was an Ekāmra tree which used to grant liberation.

तत्र एको यतश्चाम्रस्तस्मादेकाम्रकं वनम्।
महोच्छ्राय सुशाखी च नवविद्रुमपल्लवः।।५५।।

The forest is called Ekāmra because there was a single (*eka*) mango (*āmra*) tree. Very shady and spreading out branches in all directions the tree was endowed with young shoots and blossoms.

धर्मार्थकाममोक्षाश्च[1] यत्र वृक्षे फलानि च।
तं वृक्षं गोपनीयं च चकार मुरनाशनः।।५६।।

The four ends of human life like *dhrma, artha, kāma* and *mokṣa* are the fruits of that tree; and Lord Viṣṇu (the slayer of the demon Mura) got that tree concealed.

तस्य मूले महेशस्तु तन्नाम्नाख्यातिमागतः।
तं दृष्टवा विधिमन्त्रेण धर्मकामार्थमाप्नुयात्[2]।।५७।।

Lord Śiva (the great lord) existing at the root of that tree came to be known by that name i.e. Ekāmreśvara. By paying a visit to the lord and adoring him by reciting the prescribedj mantras one attains *dharma, artha and kāma.*

तत्र श्रीशैलजाग्रे च तिक्तशाको महान् द्रुमः।
पुरा श्रीभगवान् शम्भुः पादपत्वमवाप्तवान्।।५८।।

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1. A. B. C. E. मौक्षकामाश्च।
2. A. C. E. ० काममवाप्नुयात्।

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There (in the Ekāmra forest) in front of goddess Pārvatī, (the daughter of the lord of the mountain) there is a huge tree with bitter leaves; in days of yore, Lord Śiva had turned himself into this tree.

तस्य वृक्षस्य माहात्म्यं शृणुध्वं पापनाशनम्।
पुरा देवासुरे युद्धे भैरवेऽत्यन्तसंकटे।
इन्द्राद्याः निर्जिताः सर्वे राक्षसैर्बलदर्पितैः।।५९।।

Please listen to the glory of that tree in consequence of which one is absolved of all sins. In days of yore there was a terrible and very dangerous battle between gods and demons; all the gods beginning with Indra were put to rout by the demons puffed up with strength and might.

तदेन्द्रः शङ्कमानस्तु वाक्यमूचे वृहस्पतिम्।
किं करोमि वदाशु त्वं देवताः[1] निर्जिताः परैः।।६०।।

Then Indra very much apprehensive said to Bṛhaspati, "gods have been defeated by the enemies. Please tell me soon what is to be done".

वृहस्पतिरुवाच

Bṛhaspati replied

गच्छैकाम्रं शचीनाथ पश्य देवं सनातनम्।
तिक्तशाकतले तत्र तपस्तप्त्वा च जेष्यसि[2]।।६१।।

O Indra (the lord of Śacī), go to the Ekāmra forest and pay a visit to the eternal god (Śiva); there under

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1. B. D. देवाश्च।
2. A. omits this word. B. जपेप्स्यसि।

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the tree with bitter leaves, you practise austerities and you are sure to attain victory.

श्रुत्वेत्थं वचनं तस्य हृष्टरोमा परंतपः।
ययावेकाम्रकं तत्र तिक्तशाकतले त्वसौ॥६२॥

विडौजा परमं मन्त्रं बहुकालं जजाप ह।
ततः[1] श्रीभगवान्[2] भर्गः तपसा परितोषितः।
रम्यं सुश्लिष्टवचनमूचे तं बलसूदनम्॥६३॥

62-63 Thus having heard his words, the hero (Indra) was thrilled with joy and went to the Ekāmra forest where under the tree with bitter leaves Indra for a long time continued to mutter the most efficacious mantra. Then Lord Śiva pleased with his penance told these beautiful and proper words to Indra (killer of the demon Bala).

शम्भुरुवाच

Śiva (Śaṁbhu) said

पादपोऽयमहं साक्षात् श्रुणु त्वं पाकशासन।
तस्य मूले जपन् मन्त्रं[3] ददामि वरमीप्सितम्॥६४॥

O Indra, please listen, I am evidently this tree. I offer the boon desired by you muttering mantras at the root of the tree.

अधुनाहूय तान् दैत्यान[4]स्मिन्नेकाम्रके वने।
जेतासि कुरु संग्रामं पुरन्दर मदाज्ञया॥६५॥

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1. D. तत्र।
2. E. स भगवान्।
3. B. D. अस्याधो जपतो मन्त्रं।
4. B. D. सर्वान०।

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Now, O Indra (destroyer of cities of the enemies) as per my command, challenge all those demons to a fight in this Ekāmra forest; and you are sure to be victorious.

ततोऽसौ त्रिदशां नाथः[1] स्वीकृत्य क्रतुनाशनम्।
जगाम त्रिदिवं सर्वा देवताश्च समाह्वयत्॥६६॥

Then having agreed to the words of Śiva (destroyer of sacrifice), Indra (lord of gods) went to the heaven and invited all the gods.

सहं दैत्यैस्ततो युद्धं चकार बलसूदनः।
आज्ञया देवदेवस्य जघान वरदानवान्॥६७॥

Then along with gods, Indra (the killer of demon Bala) fought with the demons and as per the command of Śiva (the god of gods) killed all the prominent demons.

ततोऽम्बरात् पुष्पवृष्टिः पुरुहूतस्य मस्तके।
पपात देवताः सर्वाः ययुः स्वं स्वं पुरं ततः॥६८॥

Then from the sky there was a shower of flowers on the head of Indra (the god invoked by many) and all the gods went back to their respective cities.

एवं श्रीतिक्तशाकस्तु वृक्षः परमसिद्धिदः।
स्वमन्त्रेण च[2] तं दृष्ट्वा स्पृष्ट्वा सिद्धिमवाप्नुयात्॥६९॥

There the famous tree with bitter leaves is the bestower of great success By viewing and touching this tree along with muttering of mantras of one's own choice one gets success.

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1. F. त्रिदशाधीशः।
2. B. D. तु।

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एवं मया वो गदितं समासतो
वृक्षस्य माहात्म्यमतीव निर्मलम्।
मूलेऽस्य कृत्वा परमं तपः पुरा।
जघान दैत्यान् त्रिदशाधिपो द्विजाः॥७०॥

Thus briefly I have narrated to you, O sages, the resplendent glory of the tree. In days of yore, having practised servere austerities at its root Indra had killed the demons.

इति श्रीकपिलसंहितायां शक्रजयवर्द्धनं नाम त्रयोदशोऽध्यायः।

Thus ends the Thirteenth Chapter of *Kapila-Saṁhitā* entitled "The description of the victory of Indra".

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चतुर्दशोऽध्यायः

भरद्वाज उवाच

Bharadvāja said

अथ वक्ष्यामि माहात्म्यं वासुदेवस्य भो द्विजाः।
वासुदेवेति संकीर्त्य नरो मुक्तिमवाप्नुयात्॥१॥

Now, O sages, I would tell you the glory of Viṣṇu (son of Vasudeva) repeating whose name out of devotion man gets liberation.

तत्र एकाम्रके पुण्ये वासुदेवो जगद्गुरुः।
वैकुण्ठं च परित्यज्य आस्ते विग्रहवान् हरिः॥२॥

Lord Viṣṇu the preceptor of universe has abandoned Vaikuṇṭha and continued to reside there in an embodied form in that Ekāmra forest.

नानारत्नैः सूघटितैः कङ्कणैर्भुजशोभितः[1]।
शङ्खचक्रगदापाणिः वरदो भक्तवत्सलः॥३॥

Lord Viṣṇu's arms are decorated with bracelets nicely made of different types of jewels; He is the holder of conch-shell, discus and mace; dear to his devotees he is giver of boons.

वनमाली पीतवासाः कौस्तुभेन विराजितः।
ब्रह्मयज्ञोपवीतेन शोभितोरस्थलः प्रभुः।

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1. B. D. ० शोभितैः।

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किंकिणीभूषितकटिर्नवपल्लवपादकः।।४।।

Lord Viṣṇu adorned with the chaplet of wood-flowers, puts on an yellow garment; he puts on the celebrated jem *kaustubha* (on his chest); the lord has his chest decorated with sacred thread, his waist is adorned with tinkling ornament; and his feet are the young sprouts.

कम्बुग्रीवो दीर्धघोणी[1] निद्राघूर्णितलोचनः।
कुण्डलाभ्यां विचित्राभ्यां गण्डस्थलविराजितः।।५।।

His neck has the shape of a conch; endowed with a long nose; he has his eyes with pupils revolving in them becauses of feeling sleepy; his cheeks look beautiful with lovely ear-rings.

भ्राजमानो जटाभिश्च मुकुटेनार्कतेजसा।
इद्वनीलमणिश्यामः श्रीवत्साङ्कितविग्रहः।।६।।

Looking resplendent with matted locks and a crown lustrous like the Sun, his body is of dark-blue complexion like sapphire and his chest has a mark of hair (Śrīvatsāṅka).

दाडिमीपुष्पसंकाशस्त्वधरोऽमृतदायकः।
शेषदेवः स्वयं साक्षात् फणाविकटमस्तकः।।७।।

Balarāma has evidently his head looking formidable with hands. His lower lip comparable to the flower of the Pomegranate tree produces nectar.

हलपाणिः स्थितो दक्षे चिह्नितो वनमालया।
जगद्गुरुर्जगन्नाथ एकाम्रपरिपालकः[2]।।८।।

To the right side there exists Balarāma (Who holds

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1. B. D. श्रोणि।
2. B. D. ० वनपालक।

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the plough-share in his hands) known from the wreth of wood flowrs; and Jagannātha (the lord of the universe) as the preceptor of the world is the protector of the Ekāmra forest.

रामकृष्णस्वरुपेण स्थितोऽसौ कमलाधवः[1]।
साक्षाद् ब्रह्मस्वरूपोऽयं परंब्रह्म उदाहृतः।।९।।

Lord Viṣṇu (the spouse of goddess Kamalā) exists in the form of Kṛṣṇa and Balarāma. Evidently he is the embodied form of Brahman and he is cited as the supreme Brahman.

अद्वितीयोऽक्षयो नित्यो वासुदेवेति संज्ञकः[2]।
स एव गतिदाता च स एव परमात्मकः।
कीटवृक्षपतङ्गेषु स आस्ते हृदयस्थितः।।१०।।

Viṣṇu is the supreme imperishable lord known as Vāsudeva. He is the supreme self and he alone is the giver of liberation. He exists in the hearts of insects, trees and birds.

ये निन्दन्ति नराः मूढाः वासुदेवं निरञ्जनम्।
भक्त्या तं नैव पश्यन्ति पच्यन्ते रौरवे चिरम्।।११।।

Those foolish persons who censure lord Vāsudeva free from stain and do not pay visit to him out of devotion, for all time to come they are tormented in the hell called Raurava.

सर्वक्षेत्राणि रम्याणि तीर्थान्यायतनानि च।
परित्यज्य जगन्नाथ एकाम्रवनमास्थितः।।१२।।

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1. B. ० पतिः।
2. B. D. सज्ञितः।

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Having abandoned all the beautiful sacred places and the sanctuaries jagannātha (the lord of the universe) has resorted to the Ekāmra forest.

एकाम्रं प्रलये विप्रा न नाशमधिगच्छति।
तस्मात्सर्वाणि संत्यज्य आस्ते तत्र गदाधरः॥१३॥

At the time of deluge, O sages, this Ekāmra forest does not perish. Therefore, Lord Viṣṇu (the wielder of the mace) abandoned all the sacred places and resides there.

एकाम्रकें विन्दुसरोवरान्ते परात्परंब्रह्म सदात्मकोऽस्ति।
*अनीश्वरः शाश्वत ईश्वरस्तु श्यामोपलाङ्गो हरिरर्कतेजाः॥१४॥

In the extreme end of the Bindusarovara of the Ekāmra forest there exists the supreme Brahman, the Existent of the nature of the self. The supreme Brahman is without any lord over it rather it is the eternal lord; it is (the form of) Viṣṇu (Hari) made of dark-blue stones and it possesses the lustre of the Sun.

ब्रह्मस्वरुपोऽयमकल्मषस्तु भक्तप्रियः शान्तमनाः सुदेहः।
ज्ञात्वा मनो मानवराक्षसानां स वै फलं[a1] यच्छति यद्[2] यथोक्तम्॥१५॥

Lord Viṣṇu is of the nature of brahman, free from stain, dear to the devotees, the Lord endowed with a beautiful body remains calm and composed. Cognizant of the will of human beings and demons he grants them objects as they desire.

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* A. omits from अनीश्वरः to कथयाम्यहम् (from the last line of verse 14 to the first line of verse 21)

1. B. स ईश्वरो। 2. B. तद्।

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असौ मुरारिः पुरदानवारे रक्षार्थमेकः किल सर्वदाऽस्ते।
कौमादकीशङ्खरथाङ्गधारी पीताम्बरः कौस्तुभमादधानः।।१६।।

For protection of Lord Śiva (the enemy of the demon Tripurā) the yellow robed Lord Viṣṇu (the slayer of the demon Mura) holder of the mace Kaumodakī, the conch-sehll and the discus, always resides here with the Kaustubha gem shining on his chest.

श्रीवासुदेवस्य च दर्शनेन दक्षस्य[1] शेषस्य[2] गदायुधस्य।
शठाः खलाः नास्तिककर्मयुक्ता एकाम्रके मुक्तिमवाप्नुयुस्ते।।१७।।

By paying a visit to Lord Viṣṇu (son of Vasudeva) and the skilful Balarāma whose weapon is the mace, all the cheats, villains and persons leading the life of atheists attain liberation in Ekāmra forest.

योऽसौ सर्वगतो देवो मुरारिर्मधुसूदनः।
स एव भगवान् साक्षादकोम्रवनमध्यगः।।१८।।

Lord Viṣṇu who is the slayer of the demons Mura and madhu, is the god present in all creatures. Evidently he is the Lord residing in the Ekāmra forest.

पृथिव्यां यानि तीर्थानि ऋषीणामाश्रमाणि च।
हरिस्तानि परित्यज्य शिलारूपधरः स्वयम्।।१९।।

Having abandoned all the sacred places and all the hermitages of the world, Lord Viṣṇu (Hari) has taken up the form of the stone.

नीलाद्रौ दारुवपुषं कदाचित् संत्यजेद् हरिः।
एकाम्रकानने[3] भाति सदा पाषाणलीलया।।२०।।

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1. E. वक्षस्य, B. वक्षस्थले।
2. B. शेष।
3. B. D. F. एकाम्रं न त्यजन्।

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In the Puruṣottama-kṣetra (Nīlādri) Lord Viṣṇu (Hari) sometime may give up his form of the wood but in the Ekāmra forest he will continue to appear in the sportive form of stone.

कलौ तीर्थानि संत्यज्य विशेषं कथयाम्यहम्।*
एकाम्रवनमध्यास्ते शङ्खचक्रधरो हरिः॥२१॥

I tell you specially that in the Kali-age Lord Viṣṇu (Hari) the holder of conch shell and discus has forsaken all the sacred places and resides in the Ekāmra forest.

यस्य स्मरणमात्रेण पातकानि ययुः क्षयम्[1]।
किं फलं तन्न जानामि तस्य देवस्य दर्शने॥२२॥

I do not know the reward one gets by paying a visit to Lord (Viṣṇu) just by remembering whose name one is absolved of all sins.

पुरुषोत्तम इत्यज्ञो[2] यस्य[3] नाम समुच्चरन्।
क्रोधेन लीलया चैव नरो मुक्तिमवाप्नुयात्॥२३॥

An ignorant man just by uttering the name Puruṣottama either in angry mood or in a casual manner attains liberation.

*शङ्खचक्रगदापद्मधारिणं वनमालिनं।
स्वर्णकूटाचले दृष्ट्वा नराः मोक्षं व्रजन्ति च॥२४॥

Those persons who in the Svarṇakūṭa-mountain pay a vist to Lord Viṣṇu, the holder of the conch-shell, the discus, the mace and the lotus and appearing with a wreth of wood-flowers attains liberation.

प्राप्ते कलियुगे घोरे यथा धर्मो वनं व्रजेत्*।

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1. B. क्षयं ययुः।
2. A. F. चेत्युक्त्वा।
3. F. तस्य।
* D. omits from शङ्खचक्र to वनं व्रजेत्। (1st line of verse 14 to 1st line of 15)

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तथा तीर्थानि संत्यज्य एकाम्रं पुरुषोत्तमः॥२५॥

As with the beginning of the fearful Kali-age righteousness has been banished to the forest, Lord Viṣṇu (Puruṣottama) has forsaken all the sacred places and has been residing in the Ekāmra forst.

एकाम्रकं गमिष्यामि द्रक्ष्यामि पुरूषोत्तमम्।
इत्युच्चरति यस्त्वास्ये सोऽपि विष्णुपुरं व्रजेत्॥२६॥

The person who just utters "I will go to the Ekāmra forest and pay a visit to Lord Viṣṇu (Puruṣottama)" also goes to the world of Viṣṇu.

यस्तु वेदे पुराणे च प्रणवः पठ्यते सदा।
स एष प्रणवो नित्यो भाति पाषाणदेहभृत्॥२७॥

The sacred syllable Oṁ that one reads in the Vedas and Purāṇas eternally exists here assuming the from of stone.

यं वेद परमं ब्रह्म ब्रह्मलोके पितामहः।
चतुर्वेदेषु शास्त्रेषु तद्ब्रह्म तत् शिलाङ्गकम्॥२८॥

In the world of Brahman that entity known to Brahmā as the supreme Brahman and referred to in the four Vedas and scriptures exists in the form of stone.

तत्र विन्दूद्भवे[1] स्नात्वा यः पश्येन्मुखपङ्कजम्।
जीवन्निह कृतार्थस्तु स भवेन्नात्र संशयः॥२९॥

The person who after taking a dip in the lake originating from drops of water (Bindūdbhava) views the lotus-face (of lord Viṣṇu), even though living in this

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1. A. हदे।

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world has all his desires fulfilled. There is no doubt in it.

मुखचन्द्रं समालोक्य तस्य श्रीब्रह्मरुपिणः।
सनकाद्याः शुकाद्याश्च[1] परं निर्वाणमाययुः॥३०॥

Having viewed the moon-like face of that Lord Viṣṇu of the nature of Brahman, sages like Sanaka and Śuka etc., attain the highest liberation.

कृष्ण कृष्णेति गायन्ति तस्याग्रे ये नरोत्तमाः।
भावग्राही भक्तबन्धुस्तेषां मुक्तिं प्रयच्छति॥३१॥

Lord Viṣṇu who understands the feelings and who is a friend of the devotees grants liberation to those best of persons who repeatedly sing aloud the name Kṛṣṇa before him (Viṣṇu).

यस्तु तच्चरणोद्भूतं सलिलं पिवते नरः।
बहिरन्तर्गतं पापं तस्य नश्यति नान्यथा॥३२॥

There is no doubt in it that the person who sips the water springing from the feet of Lord Viṣṇu has his external and internal sins destroyed.

दण्डप्रणामं कुरुते यस्तं मर्त्यो जनार्दनम्।
रजे रजे भवेत् पुण्यमश्वमेधशतोद्भवम्॥३३॥

The mortal who bows to the Lord Viṣṇu (Janārdana) by prostrating his body at full length gets the religious merits of performing hundred horse-sacrifices, to each dust particle.

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1. B. D. शुकाद्याः सनकाद्याश्च।

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तस्य श्री वासुदेवस्य लीलया च प्रदक्षिणे।
पदात् पदात् विनश्यन्ति ब्रह्महत्यासहस्रशः।।३४।।

By casually circumambulating the image of Lord Viṣṇu, the sin of committing murder of a thousand of Brahmins is destroyed at every step one puts.

एकाम्रविपिने विप्रा देवदेवो जनार्दनः।
तं वेद परमं ब्रह्म परमानन्ददायकम्।।३५।।

In the Ekāmra forest, O sages, the pre-eminent god Lord Viṣṇu (Janādana) is known to me as the supreme Brahman, giver of the highest bliss.

एकाम्रे परमं ब्रह्म वासुदेवेति संज्ञकः।
भाति पाषाणवपुषा मुक्तिदो मुरनाशनः[1]।।३६।।

The supreme Brahman is known in the Ekāmra forest as Vāsudeva. The lord who grants liberation and who is the slayer of the demon Mura appears in the form of a stone.

तस्याग्रे च जपन् मन्त्रं तं ध्यायन् पुरूषोत्तमम्।
तमेव याति वैकुण्ठं नरो विष्णुपरायणः।।३७।।

The man devoted to Lord Viṣṇu by muttering mantras before Puruṣottama and meditating on him goes to the land of Vaikuṇṭha.

कृत्वा कार्यमकार्यं वा दृष्टवौकाम्रे जनार्द्दनम्।
नरो वैकुण्ठमाप्नोति नान्यथा मुनिसत्तमाः।।३८।।

A man, O pre-eminent sages, irrespective of righteous or sinful deeds he has done, visiting Lord Viṣṇu

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1. A. भयनाशनः।

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(Janārdana) in the Ekāmra forest goes to the land of Vaikuṇṭha.

वासुदेवस्य तत्स्थानं वैकुण्ठं जानीथ द्विजाः।
सर्वदा तत्र यस्तिष्ठेद् जीवन्मुक्तो भवेत्तु सः॥३९॥

O Brahmins, please take note that a person who always lives in the abode of Lord Viṣṇu (Vāsudeva) known as Vaikuṇṭha is a *jīvanmukta* (liberated while living).

एवं नानागुणाः सन्ति वासुदेवस्य चक्रिणः।
यस्य स्मरणमात्रेण नरो ब्रह्माधिगच्छति॥४०॥

Thus, there are many noble traits of the discus-weilder Lord Viṣṇu (the son of Vasudeva); by remembering whom a person attains Brahman.

शङ्खचक्राङ्कितं भुजं विपिनैकाम्रमध्यगम्।
कञ्जाक्षं पीतवसनं नीरदाभं हरिं भजेत्॥४१॥

"A person should adore lotus eyed Hari who holds the conch-shell and the discus in his hands, who resides in the Ekāmra forest, who is dressed in yellow attire and who is lustrous like the cloud".

इति मन्त्रं जपेद् यस्तु भक्तियुक्तेन चेतसा[1]।
वासुदेवो द्विजाः सत्यं तस्यमुक्तिं प्रयच्छति॥४२॥

Lord Viṣṇu (Vāsudeva), O Brahmins, definitely liberates the person who mutters the mantra quoted above with devoted attention.

सहस्रयोजनान्ते च शङ्खचक्रेति यो मनुम्।
भजते दुर्लभां मुक्तिं शङ्खचक्रधरो व्रजेत्[2]॥४३॥

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1. B. तेजसा।
2. B. भवेत्।

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A person who living at a distance of thousand *yojanas* (12,800 km.) adores Lord Viṣṇu by reciting the mantra "*Śankha-cakra* etc." (referred to in verse 41), gets liberation which is rare in deed; and he or she attains the form of Lord Viṣṇu (the holder of the conch-shell and the discus).

मन्त्रस्यास्य द्विजश्रेष्ठा उपदेशो न विद्यते।
प्राप्तमात्रेण जाप्यं च मुक्तिदं हरिसम्मतात्।।४४।।

O eminent Brahmins, there is no necessity to dilate upon the efficacy of this mantra. It should be immediately muttered when it is attained and as approved by Hari it will give liberation.

क्रूरे भक्तिविहीने[1] च न दातव्यः परो मनुः।
कर्त्तव्यो गोपनीयश्च न वाच्यश्च परे जने[2]।।४५।।

This most efficaciou mantra should not be imparted to a person who is cruel and bereft of devotion. It should be kept secret and should not be declared to a stranger.

शङ्खचक्रमनुर्विप्रा मन्त्रराजोच्यते बुधैः।
गोपनीयः परो मन्त्र गुह्यो वः कथितो मया।।४६।।

The mantra "*śaṅkha-cakra* etc." (referred to in verse 41) is declared by the wise to be the best of the mantras (*mantra-rāja*). As I have told you, O Brahmins, this most efficacious mantra is to be kept a secret.

तस्मिन् पुण्यवने विप्रा लिङ्गं ब्रह्मेश्वरं श्रुतम्।
तस्य दर्शनमात्रेण ब्रह्मलोकमवाप्नुयात्।।४७।।

Lord Śiva known as Brahmeśvara-liṅga is present in that holy Ekāmra forest. O sages, just by paying a

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1. B. ० च शक्तिहीने।
2. E. परेऽहनि।

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visit to Brahmeśvara-liṅga one attains the world of Brahman.

भास्करेशं च मेघेशं गोकर्णेश्वरसंज्ञकम्।
स्वर्णजालेश्वरं लिङ्गं स्वर्णकूटेश्वरं तथा[1]।।४८।।

There are different images of Śiva-liṅga known as Bhāskareśa, Megheśa, Gokarṇeśvara, Svarṇajālesvara and Śvaraṇakūṭeśvara.

एतान् दृष्ट्वा नमस्कृत्य पूजयित्वा प्रयत्नतः।
सर्वपापान् परित्यज्य कैलासनिलयं व्रजेत्।।४९।।

By paying a visit to the shrines of these images, bowing down to them and adoring them with great care, bereft of all sins, one attains the abode of Kailāsa.

आग्नेये देवदेवस्य लिङ्गं सूक्ष्मेश्वरं द्विजाः।
*अर्चयित्वा तमालोक्य पापराशिं परित्यजेत्।।५०।।

In the south-east quarter. O Brahmins, there is the shrine of the pre-eminent god known as Sūkṣmeśvara-linga; by beholding and offering him (due) adoration one gets rid of all sins.

तत्रै[2]वाम्रातकेशस्तु मध्यमेश्वर एव च।
एतयोर्दर्शने विप्राः काशीवासफलं लभेत्।।५१।।

There are images of Lord Śiva known as Āmrātakeśa and Madhyameśvara; by beholding these two images, O sages, one gets the religious merit of residing in the holy city of Kāśī.

*तत्रैव पिण्डं वितरन् पितॄणां सूक्ष्मदक्षिणे।
पितॄनुद्धृत्य नरकाद् देवलोकं व्रजेन्नरः।।५२।।*

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1. B. द्विजाः।

* A. omits from तत्रैव to फलमालभेत्। (52 to 58).

2. E. अत्रै०।

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A man who in the southern direction of Sūkṣmeśvara offers a lump of rice in honour of his dead ancestors saves his deceased ancestors from going to hell; and he himself goes to the heaven.

तत्र सूक्ष्मेश्वरस्थाने पिण्डदानं करोति यः।
स करोत्यक्षयां तृप्तिं पितृणां शिवसम्मतात्।।५३।।

He who in the precincts of the shrine of Sūkṣmeśvara offers a lump of rice in honour of his deceased ancestors brings permanent satisfaction to them as approved by Lord Śiva.

विशेषं कथयिष्यामि देशकालं यथा द्विजाः।
आश्विनेमास्यमावास्यां यतात्मा नियतशुचिः[1]।।५४।।
यः कुर्यात् पिण्डदानं च श्रीसूक्ष्मेश्वर[2]दक्षिणे।
पितरस्तस्य तुष्यन्ति कल्पकोटिशतान्तरम्।।५५।।

O Brahmins, now I would tell you the specific place and time where and when a ball of rice is to be offered. By offering a ball of rice to the deceased ancestors in the southern direction of the shrine of Sūkṣmeśvara on the new-moon day of the month of Āśvina, a man who has curbed his senses, brings satisfaction to his ancestors for millions of kalpas (a day of Brahmā or, 1,000 yugas, being a period of 432 million years of mortals and measuring the duration of the world) (54-55).

तस्य पश्चिमदिग्भागे कपिलेश्वरसंज्ञकः।
सर्वकामप्रदो[3] देवः पूजितः कपिलेन सः।।५६।।

To the western quarters of Sūkṣmeśvara there exists

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1. B. ० पितृभक्तिमान्।
2. B. D. सूक्ष्मेश्वरस्य।
3. B. भुक्तिमुक्तिप्रदो, D. सर्वसिद्धिप्रदो।

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the deity known as Kapileśvara; adored by the sage Kapila the deity fulfils all the desires (of his devotees).

कपिलेशं परं लिङ्गं देवानां वरदायकम्।
प्राणिनां भक्तियुक्तानां[1] मनोरथफलप्रदम्।।५७।।

Kapileśa happens to be the famous linga, bestower of boons to the divinities. The deity (Kapileśa) fulfils the desires of people devoted to him.

तत्र श्री कापिलं कुण्डं सर्वतीर्थफलप्रदम्[2]।
तस्मिन् स्नात्वा च तं दृष्ट्वाह्यक्षयंफलमालभेत्।।५८।।

There exists the pool known as Kāpila-kuṇḍa which endows one with the merit of taking a dip in all the Tīrthas. Having paid a visit to this Kāpila- Kuṇḍa and taken a dip there, one attains imperishable religious merit.

तत्र उग्रेश्वरं लिङ्गं कौवेरीदिशमास्थितम्।
दशलक्षैकलक्षाणां लिङ्गानां प्रभुरेव सः।
तं दृष्ट्वा प्रीतियुक्तेन लक्षैकादशमाप्नुयात्।।५९।।

In the northern direction there is present Ugreśvara liṅga who is the lord of eleven lakh of liṅgas). By paying a visit to him (Ugreśvara-liṅga) with regards, one attains eleven lakhs of desired objects.

तत्र नन्दीश्वरः साक्षात् देवाग्रे भृकुटिस्तथा।
तौ दृष्ट्वा च नमस्कृत्य सुखमाप्नोति मानवः।।६०।।

Nandīśvara and Bhṛkuṭi are present there in person

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1. B. ० सर्वभूतानां, A. C. E. F. इप्सितानां च।
2. E. omits the line.

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just before the deity (Ugreśvara-liṅga). By getting a view of both these deities (Nandiśvara and Bhṛkuṭi) and by bowing down to them a man attains happiness.

यमेश्वरस्तु तत्रास्ते मारुतिं दिशमास्थितः।
तं पश्यन्तं नरं विप्रा यमदण्डो न वाधते[1] ।।६१।।

Lord Yameśvara is also present there in the North-west direction. A person who is fortunate to get a view of Yameśvara, O sages, is not affected by the tortures inflicted by Yama (upon sinners after death).

तस्याग्रे परमं तीर्थं पापनाशनसंज्ञकम्।
पापानि विलयं यान्ति तज्जले स्नानमात्रतः।।६२।।

In front of Yameśvara there exists a very sacred tīrtha called Pāpanāśana (the destroyer of sins). Just by taking a dip in the waters of the tīrtha (Pāpanāśana) all the sins are destroyed.

मार्गशीर्षे कृष्णपक्षे अष्टम्यां द्विजसत्तमाः।
तत्र स्नात्वा पितॄन् तर्प्य यः पश्येन् मैत्रवारुणौः।
तस्य तुष्टो भवेच्छम्भुः कलिकाले विशेषतः।।६३।।

O best of the Brahmins specially in the Kali-age Lord Śiva is pleased with the person who having taken a dip there on the eighth day of the dark fortnight of the month of Mārgaśīrṣa offers libetion of water to one's deceased ancestors, pays a visit to the shrines of Mitra and Varuṇa.

तत्राष्टतीर्थं विधिवद् यः करोति नरोत्तमः।
शिवलोकं समासाद्य न च्यवेत् स कदाचन।।६४।।

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1. D. ० न च संवाधते किल।

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He who visits eight tīrthas existing there as per śāstric injunctions is the best of men. By attaining the world of Śiva he remains there for ever and is never displaced from that world.

कुण्डस्य दक्षिणे भागे ईशानेश्वरसंज्ञकः।
तमाश्रयित्वा विधिवत् पदमैन्द्रमवाप्नुयात्।६५।।

In the sourthern direction of the Pāpanāśana-pool there is Lord Iśāneśvara by resorting to whom as per śāstric rules and regulations one acquires the position of Indra.

एकाम्रकाननं पुण्यं कोटिलिङ्गाभिपूरितम्।
कोटितीर्थसमायुक्तं देवानां जयवर्द्धनम्।।६६।।

The holy forest known as Ekāmra-kānana flooded with millions of liṅgas and millions of tīrthas, assures victory to the gods.

अनेकानि च लिङ्गानि तत्र सन्ति द्विजोत्तमाः।
संख्यातुं शिवलिङ्गानि[1] शेषदेवो न शक्यते[2]।।६७।।

In the Ekāmra forest, O best of the sages, there are numerous liṅgas. The celebrated serpent Śeśa is unable to count the Śiva-liṅgas present in the Ekāmra forest.

कः शक्नोति गुणान् वक्तुं क्षेत्रस्यैकाम्रकस्य[3] च।
आश्रमाणि च रम्याणि तत्र सन्ति महर्षयः।।६८।।

Who can recount the merits of the holy Ekāmra forest where there are beautiful hermitages along with eminent sages ?

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1. A. C. ० लिङ्गास्तान्।
2. B. D. शक्नुते।
3. B. D. क्षेत्रैकाम्रवनस्य।

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किंचित्प्रोक्तं मया विप्रा भवतां हितमुत्तमम्।
किमन्यच्छ्रद्धया श्रोतुमिच्छथ परमं तपाः[1] ।।६९।।

O sages, I have told you something (about the different liṅgas existing in the Ekāmra forest) and it is very beneficial for you. O sages of great austerities, is there any other topic you are vehemently desirous of hearing from me ?

इतिश्रीकपिलसंहितायां लिङ्गवर्णनं नाम चतुर्दशोऽध्यायः।

Thus ends the Fourteenth Chapter of *Kapila-Saṁhitā,* "The depiction of Liṅgas".

1. B. D. द्विजसत्तमाः।

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पञ्चदशोऽध्यायः

ऋषय ऊचुः

Sages said

पुनः किमस्ति ह्यपरमाश्रमं मुनिसत्तम।
ब्रूहि सर्वमशेषेण तस्मिन्नेकाम्रके वने।।१।।

O eminent sage, is there any other hermitage in that Ekāmra forest ? Please tell us all about that in detail.

भरद्वाज उवाच

Bharadvāja said

तस्मिन् पुण्यवने विप्रा देवदेवस्य चोत्तरे।
रामेश्वर इति ख्यातो रामचन्द्रेण पूजितः।।२।।

In that holy Ekāmra forest, O sages, to the north of the temple of Viṣṇu, there is the shrine called Rāmeśvara previously adored by Rāmacandra.

रामचन्द्राश्रमं तत्र[1] स्थानं पुण्यप्रदं शुभम्।
नानामुनिगणाकीर्णं ब्रह्मवासववन्दितम्।।३।।

There lies the hermitage known by the name of Rāmacandra (Rāmacandrāśrama) holy and auspicious. This hermitage crowded with different sages and seers

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1. B. C. तच्च।

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used to be worshipped by gods like Brahman and Indra.

वकुलैः पनसैराम्रैः पादपैश्च[1] सुशोभितम्।
खगानेकैर्मृगानेकैः समन्तात् परिपूरितम्।।४।।

The hermitage known by Rāmacandra (Rāmacandrāśrama) looks beautiful with different trees like Vakula, Paṇasa and mango. The hermitage is all around crowded with different types of birds and animals.

तत्स्थानं रघुनाथस्य तपोवृद्धिकरं महत्।
तत्रास्ते जानकीनाथो नित्यमर्चति तं शिवम्।।५।।

That hermitage going by the name of Raghunātha gives much incentive for practising penance. There exists the image of Rāmacandra (the Lord of Jānakī) who used to offer his adoration to Lord Śiva (in the form of liṅga).

तत्रा[2]ध्वरवरोद्भूत्वं तस्य लिङ्गस्य पश्चिमे।
अशोकझरविख्यात[3] तीर्थं पापप्रणाशनम्।।६।।

In the western direction of this liṅga there is the sacred pool, dispeller of all sins, known as Aśoka-jhara originating from the great sacrifice.

नाशोकादधिकं तीर्थमस्त्यत्र पृथिवीतले।
यत्र[4] स्नात्वा नरो विप्रा शिवलोकं च[5] गच्छति[6]।।७।।

In the entire earth there is no other sacred pool which is more auspicious than the Aśoka-Jhara. By taking a dip there, one attains the world of Śiva.

यः स्नाति तत्र सुरभौ ध्यात्वा हृदि महेश्वरम्।

---

1. B. प्रियाङ्कैश्च, D. पियालैश्च
2. B. अत्रा०।
3. D. ० माख्यातं।
4. A. E. तत्र।
5. D. हि।
6. B. संगच्छति।

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शुक्लाष्टम्यां विशेषेण स पापेषु न लीयते।।८।।

One who meditating on Lord Śiva in one's heart takes a dip in that famous pool (Aśoka-jhara) specially on the eighth day of the bright fortnight is never tainted in sins.

दिश्युत्तरस्यां विख्यातं सरसो मुनिसत्तमाः।
सर्वपापहरं रम्यमाश्रमं चोत्तरेश्वरम्[1]।।९।।

To the north of the sacred pool (Aśoka-jhara), O eminent sages, there is the famous and beautiful hermitage known as Uttareśvara who cleanses one of all sins.

अग्रे देव्यास्तथेशस्य जपन् वै संयतात्मवान्।
त्रिपक्षाभ्यन्तरे मन्त्रस्तत्र सिद्धिर्भवेद्ध्रुवम्।।१०।।

One who with senses under control mutters mantras in front of Lord Śiva (Uttareśvara) and (his consort) goddess Pārvatī is sure to attain success within three fortnights.

अभ्यासे तस्य देवस्य[2]धन्वन्तरशतद्वये।
तत्र सिद्धाश्रमं पुण्यं सिद्धानां सिद्धिकारकम्[3]।।११।।

Just near Uttareśvara at a distance of 800 cubits (*Dhanvantara*, a measure of distance equal to four hastas) there is the holy hermitage known as Siddhāśrama which endows superhuman powers to the sages and seers.

वरेण्यं वरदं विप्राः सिद्धाश्रममनुत्तमम्।
नानापक्षीयुतं रम्यं पूरितं मुनिसत्तमैः।।१२।।

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1. A. omits this line.
2. B. D. E. देव।
3. D. दायकम्

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The excellent Siddhāśrama, O sages, is adorable and beneficent. With different kinds of birds (flying about) the hermitage crowded with eminent sages looks beautiful.

अशौकैर्लिकुचैर्लोध्रैर्वकुलैर्नागकेशरैः।
मालतीमाधवीभिश्च षट्पदैराकुलैर्भृशम्[1] ॥१३॥

तथा वृक्षैरामलकैः[2] सफलैरुपशोभितम्।
करवीरैः कर्णिकारैः पाटलैः सहकारकैः॥१४॥

एवं नानाविधैर्वृक्षैः पूरितं सुमनोहरम्।
तत्र सिद्धेश्वरो लिङ्गमास्ते मुक्तिप्रदायकम्॥१५॥

13-15 The hermitage known as Siddhāśrama is full of different trees and plants like Aśoka (A tree having red flowers), Likuca (A kind of bread fruit tree), Lodhra (A tree with white or red flowers), Vakula (Mimusops Elengi) and Nāgakeśara (A tree with white flowers), Mālatī (A kind of Jasmine with white fragrant flowers) and Mādhavī (The spring creaper with white fragrant flowers) with a great number of bees hovering around. Besides, the hermitages look splendid with trees like mango, Āmalaka bearing fruits and Karavīra, Karṇikāra and Pāṭala. In this hermitage which is very pleasing because of different varieties of pleasant plants there is the liṅga called Siddheśvara, giver of liberation.

*मध्ये पुष्करिणी रम्या पद्मोत्पलसुशोभिता।
स्वादुतोया महापुण्या शीतला चाप्यकर्दमा॥१६॥

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1. A. C. F. षट्पदाग्रस्थितैर्युतम्, B. ० संवृतं भृशम्।
2. B. D. E. जलामलकवृक्षैश्च।

* A. omits from मध्येपुष्करिणी to न भविष्यति। (From verse 16 to the first line of 18)

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In the central part of the hermitage, Siddhāśrama, there is a pleasant pool looking very beautiful with lotus flowers and lilies. The pool sweet, very holy and cool is free from mud and mire.

सिद्धेश्वरं समाराध्य मुनयः परमं तपाः।
प्राप्ता चैवोत्तमा सिद्धिरिहलोके परत्र च॥१७॥

Having adored Siddheśvara, sages of great austerities attained excellent superhuman powers in this world and here-after.

सिद्धेश्वरात् परो देवो न भूतो न भविष्यति।*
यं दृष्ट्वा मुच्यते पापाद् गोस्त्री[1] ब्रह्मघ्नजान्नरः॥१८॥

There never was and never shall be any god superior to Siddheśvara. By paying a visit to Siddheśvara one is absolved of sins like killing a cow or murdering a woman and Brahmin.

शिवाच्युतेशरूपं च पाषाणे विदधाति यः।
स एव भगवान् विष्णु स एव भगवान् शिवः॥१९॥

He who carves out an image of Lord Śiva or Viṣṇu in stone, should himself be regarded as Viṣṇu or Śiva.

चतुर्दशेषु लोकेषु प्रसिद्धो भगवान् हरिः।
शिवः एकत्वमायाति[2] तस्मात् सिद्धेश्वरोच्यते[3]॥२०॥

In the fourteen worlds, Lord Viṣṇu is famous, Lord Śiva is identical with him; therefore, (for enabling the devotees to attain *siddhi*) Siddheśvara is so called.

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1. B. D. ० घोराद्।
2. C. E. ० मायात, D.० मायान्तौ।
3. D. सिद्धेश्वरहरः

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तं दृष्ट्वा मुच्यते पापं स्पृष्ट्वा दीर्घायुराप्नुयात्।
पूजायां मुक्तिमाप्नोति सत्यं सत्यं मयोदितम्।।२१।।

By paying a visit to Siddheśvara one is absolved of all sins; and by touching the liṅga (Siddheśvara) one attains longevity. His adoration leads to liberation. This is the truth I have declared.

अस्य[1] दक्षिणपार्श्वेस्ति कुण्डं सर्वाघनाशनम्[2]।
विख्यातं तस्य नाम्ना तु स्वादुतोयं सुनिर्मलम्।
तत्र[3] स्नात्वा सकृल्लोको नाकपृष्ठे च मोदते।।२२।।

To the south of the shrine of Siddheśvara there is the pool which destroys all sins. The name of this pool for its sweet clear and transparent water is well-known; by taking just one dip in this pool a man rejoices in the heaven.

तस्य सिद्धेश्वरस्याग्रे यो जपेन्मनुमुत्तमम्[4]।
स मन्त्रः सिद्धिदस्तस्य षण्मासान्नात्र संशयः।।२३।।

By reciting excellent mantras in front of the shrine of Siddheśvara, within a period of six months one attains super-human powers through the efficacy of these mantras.

तत्र मुक्तेश्वरं लिङ्गं मुक्तिदं पापनाशनम्।
अभ्यासे तस्य लिङ्गस्य तं दृष्ट्वा मुच्यते नरः।।२४।।

There exists the shrine of Mukteśvara-liṅga which endows one with liberation and which is destroyer of sins. By getting a veiw of this liṅga from a close distance one gets liberation.

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1. A. D. E. ० तस्य।
2. F. पापनाशनम्।
3. B. D. तस्मिन्।
4. D. ० मन्त्रमुत्तमम्।

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एवं मया मुनिश्रेष्ठाः गदितं क्षेत्रमुत्तमम्।
गच्छध्वं तत्र शीघ्रेण कुरुध्वं तप उत्तमम्॥२५॥

Thus, O eminent sages, I have depicted before you all about the excellent sacred plce (Ekāmra-kṣetra). you should better go there soon and practise rigorous penance.

कपिल उवाच

Kapila said

श्रुत्वेत्थं वचनं तस्य भरद्वाजस्य भो नृप।
सानन्दाः मुनयः सर्वे पुनः पप्रच्छुरादरात्॥२६॥

After listening to these words of Bharadvāja, O king, all the sages were happy and because of their love and affection, they further questioned (the sage Bharadvāja).

कृतार्थाश्च वयं सर्वे भवामस्तव शासनात्।
पुनर्नौ धृष्टता जाता क्षेत्रस्यास्य तु ज्ञीप्सया॥२७॥

Under your administration we have attained all the objects of our desire. Desire to know in details about this sacred place makes me impudent.

सिद्धेश्वरसमीपे तु यानि लिङ्गानि सन्ति वै।
तानि नो वद विप्रेन्द्र यद्यस्ति करुणा तव॥२८॥

O eminent sage, if you do not mind and if you are kind please tell us all about those liṅgas existing in the vicinity of Siddheśvara.

श्रुत्वेत्थं वचनं तेषां ऋषीणां भावितात्मनाम्।
उवाच वचनं[1] रम्यं भरद्वाजो महामतिः[2]॥२९॥

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1. D. परमं।
2. B. ० मुनिः, D. मुनीश्वरः।

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Having listened to these words of those sages whose souls are purifieed by meditating on Brahman the noble minded Bharadvāja (further) said these beautiful words.

भरद्वाज उवाच

Bharadvāja said

श्रुणुध्वं मुनिशार्दूलाः लिङ्गमिन्द्रेश्वरं शुभम्[1]।
पुरा तं पूजयामास विडौजास्तु शचीपतिः।।३०।।

O eminent sages, please, listen to what I say about the auspicious Indresvara liṅga. Previously Indra the spouse of Śacī used to worship that.

अग्रे सिद्धेश्वरस्याथ धन्वन्तरस्य सप्ततिः।
पूर्वस्यां दिशि देवस्य देव इन्द्रेश्वरः स्मृतः।।३१।।

In front of the shrine of Lord Siddheśvara at a distance of 280 cubits in the eastern direction, there is the shrine of Indreśvara.

तत्रेज्यां कृतवान् शक्रः[2] सर्वदेवैर्वृतो द्विजाः।
चक्रुर्विघ्नं[3] दितिसुताः कृते यज्ञे विडौजसि।।३२।।

O sages, accompanied with all the gods Indra had performed a sacrifice there (the shrine later came to be known as Indreśvara). Demons (son of Diti) created obstacles when Indra performed the sacrifice.

चक्रेऽसौ दितिदायादैर्महद् युद्धं रणाङ्गने।
ततः पराजितः शक्रः देवं शरणमागतः।।३३।।

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1. B. D. प्रभु।
2. A. B. C. D. E. ० अमरश्रेष्ठ।
3. D. ० युद्धं।

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Indra had to fight a fierce battle with the demons (son of Diti). Defeated in the battle Indra took refuge with Lord Śiva.

उवाच शङ्करं वीक्ष्य त्राहि मां परमेश्वर।
दैत्यैश्च निर्जितोऽहं वै यज्ञकाले जयप्रद।।३४।।

Having met Lord Śiva, Indra said, 'O great lord, please save me; at the time of performing a sacrifice I have been vanquished by the demons, O bestower of victory.

ततस्तद् वचनं श्रुत्वा महादेवोऽभ्यभाषत।
मयागच्छ शचीनाथ नाशयिष्यामि दानवान्।।३५।।

Then having heard those words of Indra, Śiva (the great god) said "O lord of Śacī, come with me, I will exterminate all the demons".

इत्युक्तो देवराजेन जिहीते स्म तु धुर्जटिः।
जघान दानवान् सर्वान् विष्णुनामितवर्चसा।।३६।।

Thus said by Indra (lord of gods) Lord Śiva went and along with Viṣṇu, fortified with immeasurable strength killed all the demons.

दत्त्वा वरं मघोनेऽथ तत्रैवान्तरधीयत।
ततो वृद्धश्रवा लिङ्गे पूजयामास शङ्करम्।।३७।।

After having granted a boon to Indra Lord Śiva disappeared there and since then Indra continued to worship Lord Śiva in the form of a liṅga.

सम्पूज्य विधिवल्लिङ्गं धूपदीपैर्मनोहरैः।
चन्दनेन सुगन्धेन जगामाश्वमरावतीम्।।३८।।

After duly worshipping Lord Śiva in the form of

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a liṅga with fascinating objects like incense-sticks, candles and sweet smelling sandal paste, Indra instantly went to Amarāvatī, the city of the heaven.

एवमिन्द्रेश्वरोत्पन्न[a1] प्रख्यातं च पुरानघाः।
इन्द्रेश्वरमाहात्म्येन विलयं यान्ति कल्मषाः[2]॥३९॥

Thus, O sinless sages, has orginated the liṅga called Indreśvara. Because of the glory and greatness of Indreśvara all the sins are destroyed.

एतदिन्द्रेश्वरस्थानं सर्वपुण्यप्रदं मतम्।
नानामुनिजनाकीर्णं सर्ववृक्षविराजितम्॥४०॥

This sacred place Indreśvara crowded with different sages and looking lovely with all kinds of trees is said to bestow all kinds of religious merits.

येऽर्चयन्ति तमीशानं भक्त्या तु नरसत्तमाः।
ते यान्ति परमं स्थानं यद्देवैरपि दुर्लभम्॥४१॥

Those best of men who devotedly worship the Lord Indeśvara go to the highest abode even difficult to be attained by the gods.

येऽर्चयन्ति तमीशानमपि दुर्वाङ्कुरैः नराः[3]।
ते यान्ति विमलं स्थानं भासमानः सुतेजसः॥४२॥

Those persons who adore the Lord Indreśvara; even with the offerings of Durvā grass, resplendent with majestic lustre go to the holy place.

इत्येतदैन्द्रमाख्यानं[4] कथितं मुनिसत्तमाः !

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1. E. ० लिङ्गं।
2. C. E. F. किल्विषाः।
3. B. omits this line.
4. B. ० माहात्म्यं।

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सर्वपापहरं धन्यं परं स्वस्त्ययनं महत्।।४३।।

This is the legend relating to Indra, O eminent sages, I have narrated to you; this legend of Indra, which dispells all sins, bestows wealth and is an efficacious means of securing prosperity.

इतिश्री कपिलसंहितायां इन्द्रेश्वराख्यानं[1] नाम पन्चदशोऽध्यायः

Thus ends the Fifteenth Chapter of *Kapila- Saṁhitā* entitled "The legend of Indreśvara".

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1. B. D. ० श्वरोपाख्यानं।

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षोडशोऽध्यायः

भरद्वाज उवाच

Bharadvāja said

अथ वक्ष्ये महापुण्यं नमस्कृत्य महेश्वरम्।
दक्षिणे सिद्धनाथस्य केदारेश्वरसंज्ञकम्।।१।।

After paying my salutations to Lord Śiva (Maheśvara) the great propitious god, I would speak about the divinity called Kedāreśvara existing to the south of Siddhanātha (the Lord of success).

केदारेशस्थलीं प्राप्त नरो भक्तिपरायणः।
पूजयित्वा महेशानं प्राप्नुयात् फलमीप्सितम्।।२।।

A person with devotion by going to the shrine of Kedāreśa and adoring Lord Śiva installed there attains all his desired objects.

दक्षिणामूर्त्तिनामाऽसौ सर्वसिद्धिप्रदायकः।
फलन्तु दर्शनेनास्य वाजपेयाश्वमेधयोः।।३।।

The Lord installed there is known as Dakṣiṇā-mūrty who bestows all types of success, the religious merit that one gets just by getting his (of Dakṣiṇāmūrty) view is equal to that of performing sacrifices like a Vājapeya and an Aśvamedha.

लिङ्गस्य पश्चिमे चैव दक्षिणे चोत्तरे तथा।
सदा स्रवाति तेजोऽम्भः पुनात्यखिलभूर्भुवम्।।४।।

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In the western, southern and northern directions of Liṅga (Dakṣinā-mūrty), there flows continuously a revulate of sparkling waters, and it purifies the entire earth and the ether.

अनेनात्म[1] शिरोऽभ्युक्ष्य नरः शिवपरायणः।
दुरितं नाशायत्याशु केदारेशप्रसादतः॥५॥

A person devoted to Lord Śiva, by sprinkling his (her) head with the water of this revulate, is at once absolved of all sins becauses of the grace and favour of Lord Kedāreśa.

तस्यां स्थल्यां तु देव्यास्ते गौरी त्रैलोक्यसुन्दरी।
विशेषतो युगे[2] प्रान्ते साधकानां वरप्रदा॥६॥

In that very place there is present the goddess Gaurī, the beauty of three worlds. She fulfils all the desires of her devotees specially at the end of a yuga.

त्रयाणां जगतां माता गौरीरूपेण संस्थिता।
तस्यास्तु दर्शने राजन्[3] लोकनाथः प्रसीदति॥७॥

The mother of the three worlds is present there in form of Gaurī. Lord Śiva (Lokanātha) is pleased if one beholds the goddess Gaurī.

एनां साक्षाद् विजानीध्वं मन्त्राणां फलरूपिणीम्।
यामुपास्य पुरा राजा नहुषोऽभून्महीतले॥८॥

Know this goddess Gaurī to be evidently the auspicious result of reciting the mantras; only in

---

1. A. C. E. तेन वारा।
2. B. D. कलौ।
3. D. ० संस्तुवते विप्रा।

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consequences of adoring her (Gaurī) in ancient times Nahuṣa could get the status of a king.

सा तत्रैव पुरा चक्रे कुण्डं केदारसंज्ञकम्।
*विविक्तं[1] निर्मलजलं सोपानपदसंयुतम्॥९॥

Through her (Gaurī's) favour a pool called Kedāra-kuṇḍa was dug out there in olden days; this pool of pure waters is distinugished with a flight of steps.

विन्दूद्भवे तनुत्यागात् श्रीसूक्ष्मे पिण्डदानतः।
केदारे उदकं[2] पीत्वा पुनर्जन्म न विद्यते॥१०॥

There is no rebirth for the persons who relinquished their bodies in the lake known as Bindusarovara, for those who offer balls of rice in honour of their departed ancestors in the precinct of Sūkṣmeśvara or for those who drink the water of Kedāra-kuṇḍa.

नवम्यामसिते पक्षे मूर्ध्नि दत्त्वाऽसितं तिलम्।
स्नात्वा तस्मिन् ह्रदे विप्राः किं वा[3] न लभते नरः॥११॥

What is that which is not attained by a man who with black sesamum seeds on his head takes a dip in that lake (Kedāra-kuṇḍa) on the eighth day of the dark fortnight ?

तत्र श्रीदक्षिणामूर्त्तेरग्रे पीठो महान् स्मृतः।
भवपीठेति विख्यातः साधकानां फलप्रदः[4]॥१२॥

Just in front of the shrine of Dakṣiṇā-mūrti, there is a famous seat (of a deity) known as Bhava-Pīṭha, that

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* A. omits from विविक्तं to तिलम्। (Last line of verse 9 to first line of 11)

1. B. D. विशुद्धं, F. विमुक्तं।
2. D. चोदकं।
3. C. फलं।
4. E. वरप्रदः।

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grants success to the devotees.

नक्तव्रतं समास्थाय संयतात्मा जितेन्द्रियः।
जप्त्वा त्रयोदशाहेन मन्त्रसिद्धिमवाप्नुयात्॥१३॥

In case a person, self-subdued with senses under control resorts to the vow of the night and mutters mantras continuously for thirteen days, attains the power for possessing the knowledge of the spell.

यस्य केदारके स्थाने मन्त्रसिद्धिर्न जायते।
विंशत्या जन्मभिस्तस्य सिद्धिर्न स्यात् कथंचन॥१४॥

One who fails to attain the power for possessing the knowledge of spell in or around the pool called Kedāra-kuṇḍa, even in the succeeding twenty births fails to attain that power.

केदारस्थानमासाद्य किञ्चिज्जप्त्वा मुनीश्वराः।
न नरो नरकं याति सत्यं सत्यं पुनः पुनः ॥१५॥

A man who mutters some mantras in or around the pool called Kedārakuṇḍa, O eminent sages, never goes to hell. I repeatedly say, this is the truth.

स्नात्वा केदारके तीर्थे दृष्ट्वा गौरीं महेश्वरम्।
सकृज्जप्त्वा भवे पीठे कृतकृत्यो भवेन्नरः॥१६॥

One who pays a visit to Lord Śiva and his concert Gaurī after taking a dip in the holy pool called Kedārakuṇḍa and mutters the mantra in the shrine called Bhava-pīṭha is said to have fulfilled one's duties.

कथयामि पुरावृत्तं केदारे तत्र[1] वै[2] द्विजाः।

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1. B. D. वै।
2. B. D. भवे।

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श्रुत्वा पापं परित्यज्य पुण्यराशिं गमिष्यथ।।१७।।

I am narrating before you O Brahmins, the old legend by listening to it in or around that sacred pool called Kedāra-kuṇḍa, bereft of all sins you will attain righteousness.

दक्षयज्ञे प्रवृत्ते च वासवाद्याश्च देवताः।
हविर्भागं हि भुञ्जन्ति ऋते देवान्महेश्वरात्।।१८।।

When Dakṣa performed a sacrifice, all the divinities like Indra etc., partook of the share of their oblations except Lord Maheśvara (Śiva).

तदा दाक्षायणी देवी ज्ञात्वा पत्युर्विगर्हितम्।
प्रविवेश स्वयं वन्हौ भर्तुर्भक्तिपरायणा।।१९।।

Then the goddess Dākṣāyaṇī (daughter of Dakṣa) extremely devoted to her Lord, aware of the humiliation meted out to him physically entered into the fire.

ततो महेश्वरदेवो दक्षयज्ञं व्यनाशयत्।
पलायन्ते स्म देवाश्च भयाद्रुद्रस्य कम्पिताः।।२०।।

Then the god Maheśvara (Śiva) destroyed the sacrifice of Dakṣa; and trembling with fear of Rudra (Śiva) the gods fled away.

कृतिवासो जगामाथ हिमवन्तं नगेश्वरम्।
तपश्चचार केनापि कामेन सर्वहृष्टिदः[1] ।।२१।।

Then the skin-robed god (Śiva) who grants all sorts of pleasure went to the Himālaya, the lord of mountains and practised penance with some object in mind.

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1. B. सर्वतुष्टिदः।

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सापि साध्वी हिमवतो जाता कमललोचना।
पूजयामास तं देवं प्रेषिता जनकेन च॥२२॥

The righteous lotus-eyed lady, daughter of the Himālayas encouraged by her father, worshipped that god (Śiva).

दर्पकस्तत्र गत्वा च ब्रह्मण्यस्य तपस्विनः।
पार्वतीसम्मुखे देवं प्रेषयामास कार्मुकान्॥२३॥

The god of Love went near the ascetic well-versed in the Vedas and in the very presence of Pārvatī shot the arrows at the god.

धृते धनुषि कामेन सशरे कृतिवाससः।
तृतीयचक्षुजो वन्हिः पपात मदनोपरि[1]॥२४॥

When the god of love had just strung the arrow to the bow, the fire from the third eye of the skin-robed god (Śiva) fell upon the god of love.

दग्धकामशरीरोऽसौ[2] महादेवो जगद्गुरुः।
ज्ञात्वा दाक्षायणीं देवीं उपयेमे समाधिना॥२५॥

The great god (Śiva), the preceptor of the world burnt the body of the god of love; and (later) coming to know the identity of Pārvatī through meditation, he married her.

ततो नगे हिमवति तस्थौ देवो महेश्वरः।
संतृप्ता[3]श्चाभवन् देवास्तारकारातिजन्मनः॥२६॥

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1. D. A. E. मदनोरसि।
2. B. D. दग्धे शरीरे कामस्य।
3. A. B. C. E. सुतृप्ता।

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Then the great lord (Śiva) continued to reside in the mount Himavat; and all the gods were extremely satisfied with the birth of the foe of the demon, Tāraka.

मेनोवाचाथ तनयां स्थानं नास्ति च किं तव।
युवां स्वं गच्छतां स्थानं तवैतत् सुखदं नहि।।२७।।

Menā addressed her daughter in these words; "Is not there any place of your own to live ? Both of you should leave for your own place; and your residence here does not augur well.

स्त्रीणां पितृगृहे वासो निन्दितव्यः पुनः पुनः।
जामातरं भवेन्निन्दा पुरेयं वैदिकी श्रुतिः[1]।।२८।।

Residence in house of one's parents for women is very often condemned; the son-in-law also gets the reproach. This is the teaching of ancient Vedic-tradition".

इति श्रुत्वा हैमवती कोपप्रस्फुरिताधरा[2]।
बहुधा[3] विलपन्ती सा हरायेदं जगाद ह ।२९।।

Having heard of it the daughter of Himavat (Pārvatī) with her lower lips quivering in anger cried bitterly and addressed Śiva in following words.

ईश्वरस्त्वं महाबाहो[4] जगतामादिकृद् विभुः[5]।
स्थातुं स्थानं तवास्ते मा[6] किमेतद्धिमवद्गृहम्।।३०।।

O long armed (god) ! You are the eternal lord and the prime-creator of all the worlds. Don't you have a

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1. B. D. चैव विश्रुतिः।
2. B. O विस्फुरिताधरा।
3. D. आगत्य
4. B.E. ° देवो ।
5. D. omits this line.
6. F. न

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place of your own to reside? It is the house of Himavat.

न स्थातव्यं क्षणमपि मयाऽस्मिन् हिमवद्गृहे।
देवदेव महेशाशु स्थानमेकं प्रकल्पय।।३१।।

Even for a moment I would not like to remain in this house of Himavat. O great lord, god of gods ! Think of an alternate place.

कृशानुरेता तच्छ्रुत्वा वचनं नगजोदितम्।
ययौ सर्वगणैः सार्द्धं मध्यदेशं त्वरान्वितः।।३२।।

Having heard those words of the daughter of the Mountain (Pārvatī), the god whose semen is fire (Śiva) hastily proceeded to the central region along with all the attendants.

पूर्वसागरगामिन्या गङ्गाया उत्तरे[1] तटे।।
*वाराणसीं नाम पुरीं निर्ममे पार्वतीहिताम्।।३३।।

On the northern bank of the river Ganges flowing to the eastern ocean he built up the city named Vārāṇasī agreeable to Pārvatī.

तत्र तिष्ठन् जगन्नाथो नारदं परिपृच्छति।
एकान्तं परमं पुण्य[2] कुत्रारण्यं[3] महामुने।।३४।।

In course of residing there, the lord of the Universe (Śiva) enquires of Nārada, "O great sage! Where is that solitary forest which is exceedingly sacred.

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1. B. श्रोत्तरे।

* C. Omits from वाराणसी to उवाच ह। (From the last line of the verse 33 to the first line of verse 56)

2. D. रम्यम्।

3. E. तत्रारण्यं।

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वाराणस्यां मम प्रीतिर्जानासि त्वमनेकधा।
गङ्गा सकलपापघ्नी यत्रास्ते मणिकर्णिका।।३५।।

You know very well my attachment for Vārāṇasī where flows the river Ganges, the destroyer of all sins and where lies the sacred pool called Maṇikaraṇikā.

वाराणस्यां तनुत्यागाद् ब्रह्मविद्याऽवबोधनात्[1]।
द्वाभ्यामेव भवेन्मुक्तिर्नास्त्यन्यमुक्तिकारणम्।।३६।।

There is no other way to liberation except these two means–giving up one's body in Vārāṇasī and intuitive knowledge of Brahman.

इयं बहुजनाकीर्णा बभूव मुनिसत्तम।
विविक्तामटवीं यास्ये त्वया विष्णुपुरष्क्रिया।।३७।।

This place has become very crowded, O best of the sages ! After giving due honour to Lord Viṣṇu I would like to go to a solitary forest along with you.

इत्युक्त्वा नारदेनासौ ययावेकाम्रकं वनम्।
लिङ्गरूपधरस्तस्थौ नत्वा श्रीपुरषोत्तमम्।।३८।।

Having said so, along with Nārada Lord Śiva started for Ekāmra forest. Having paid his obeisance to Śrī Puruṣottama, Śiva resided there assuming the form of a phallus.

ज्ञात्वैतत् सर्ववृत्तान्तं हिमवान् पर्वताधिपः।
सर्वग्रावैः[2] परिवृतो मैनाकेन च मेनया।।३९।।

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1. B. D. प्रबोधनात्।
2. D. सर्वदेवैः।

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गङ्गया लोकपावित्र्या मुनिभिस्तत्त्वदर्शिभिः।
आजगाम वनश्रेष्ठमेकाम्रं[1] मुनिसत्तमाः[2]।।४०।।

Coming to know of all this the Himavat, the lord of mountains, O best of sages, proceeded to Ekāmra, the best of the forests. In his company came all the mountains specially the Maināka, Menā (Himavat's wife) Ganges, the purifer of words and the sages, perceivers of truth (39-40).

विन्दुतीर्थे गिरिः स्नात्वा नत्वा नारायणं हरिम्[3]।
देवस्य द्वारमासाद्य स्तौति स्तुत्यानया तदा।।४१।।

After having taken a dip in the Bindusarovara the mountain Himavat paid obeisance to Lord Nārāyaṇa, approached the entrance to the temple of Lord Śiva and began to pray him in following words.

हिमवानुवाच

Himavān said

आदिकन्द नमस्तुभ्यं नमस्तेऽव्यक्तयोनये[4]।
*कामवारणसिंहाय दुरितेन्धनवन्हये।।४२।।

I bow down to you, O the Primordial root, salutations to you, the unmanifested source of creation, the lion for the elephant of the god of love and the fire for burning the fuel of sins.

भक्तप्रिय नमस्तुभ्यं विष्णुचक्रप्रदाय च[5]।
त्रिपुरघ्न ! नमस्तेऽस्तु वाणासुरवरप्रद।।४३।।

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1. B. D. मुनिश्रेष्ठा एकाम्रं।
2. B. वनमुत्तमम्।
3. B. D. प्रभुम्।
4. D. उमाप्रियकृतेनमः।
5. B. D. विष्णुचक्रगदाधर।

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नागार्जुनसहायस्त्वं काशिराजवरप्रदः।
विश्वगोप्ता लोकसाक्षी ह्यन्धकद्विपकेशरी।।४४।।

O Lord, dear to the devotees, I bow down to you, the giver of disc to Viṣṇu, O destroyer of the city of Tripura, O giver of the boons to the demon Bāṇa, thou art the supporter of Nāgārjuna and the giver of boons to the Lord of Kāśī. Thou art the protector of the universe, the witness of three worlds and the lion for killing the elephant called Andhaka (43-44).

नमो मोक्षप्रदात्रे च भगीरथवरप्रद।
नीलकण्ठ नमस्तुभ्यं उमाप्रियकृते नमः* ।।४५।।

Obeisance to the giver of liberation; O the giver of Boons to Bhagīratha, O the blue throated lord, Obeisance to you the benefactor of Umā.

नमस्ते सच्चिदानन्द कुमारगुरवे नमः।
रामचन्द्रप्रतिष्ठात्रे पञ्चवक्त्र[1] नमोऽस्तुते[2] ।।४६।।

I bow to you, Existence, Knowledge and Bliss; the progenitor of Kumāra Kārtikeya, the founder of a temple in honour of Rāmacandra, obeisance to you, the five-faced lord.

क्षमस्व परमेशान ह्यपराधः कृतो मया।
इदानीं करुणापाङ्गैः पूरयस्व मनोरथम्।।४७।।

O Prime Lord, I am a sinner, please forgive me.

---

* A. and E. omit form कामवारणसिंहाय to उमाप्रियकृते नमः (last line of verse 42 to 45.

1. A. B. परंब्रह्म, E. पञ्चब्रह्म।
2. D. त्रैलोक्यपालयित्रे ते परंब्रह्म नमस्तुते।

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With your side-glances tendered with pity, please fulfil my ambitions now.

इति स्तुत्वा च बहुभिर्वचोभिर्नीललोहितम्।
पपात भूमृतां श्रेष्ठः[1] साष्टाङ्गेनावनीतले।।४८।।

Thus having prayed to Lord Śiva (*Nīlalohita*) in various ways, the chief king reverentially prostrated on the ground. (*sāṣṭāṅga-praṇāmaḥ :* A reverential prostration of the body so as to touch the ground with hands, breast, forehead, knees and feet).

*ततो दृष्ट्वा गिरिवरममृताक्षरभाषिणम्।
स्तुत्या नम्रेण सन्तुष्टो महादेवोऽभ्यभाषत।।४९।।

Then having looked at the best of the mountains (Himavat) Who humbly prayed to the Lord in imperishable letters (*amṛtākṣara*) the great god (Śiva) was pleased and replied.

[2]किमिच्छसि गिरिश्रेष्ठ ! ब्रूहि कामं यथेप्सितम्*।
सन्तुष्टो वरदोऽहं च[3] स्तोत्रेणानेन चानघ।।५०।।

O the best of mountains ! What is your desire ? Tell me the desired object; O blameless king, satisfied with this hymn of praise I would like to confer boons.

इति श्रुत्वा वचस्तस्य धूर्जटेर्हिमवान् तदा।
वद्ध्वाञ्जलिं करपुटे वाचमूचे प्रियंवदाम्।।५१।।

Having heard these words of the Lord Śiva (Dhūrjaṭī- name of Śiva. He who has matted locks like a burden).

---

1. B. D. नाथः।

* A. omits from ततो दृष्टवा to यथेप्सितम्। (First line of verse 49 to first line of 50)

2. B. adds श्री महादेव उवाच। 3. B. D. ते।

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Mountain Himavat said these pleasing words with palms joined together.

अस्मिन् क्षेत्रे जगन्नाथ त्वदीयं लिङ्गमुत्तमम्।
दिदृक्षुरस्मि तत्राहं[1] प्रासादं करवाणि च।।५२।।

In this sacred spot, O Lord of the Universe, I would like to see the most elevated phallus and I am intent on constructing a temple there.

यतो मद्वेश्म संत्यज्य ह्यागतस्त्वं सहोमया।
अतो दिदृक्षुस्तां साध्वीमागतोऽहं तवालयम्।।५३।।

As having deserted my residence you came here along with Umā, I have come here to your residence with the desire of meeting the righteous lady.

तस्यां च महती प्रीतिः बहुपुत्रवतोऽपि[2] मे।
तद्वत्सला त्वयि कृतमनुरागं हि वर्द्धते।।५४।।

Even though blessed with many sons I have great love for her, My liking for you is increased as she is dear to me.

अधुना बहुभिः रत्नैः प्रासादं करवाणि ते।
आज्ञापय महेशान यद्यस्ति करुणा मयि।।५५।।

Now for your sake I am desirous of constructing a temple for you studded with various types of jewels. If you are gracious enough, O great lord, please order me to construct the temple.

गिरीन्द्रमथ देवेशो वाक्यमेतदुवाच ह।

---

1. E. oत्रत्राहं।
2. D. oप्रियोऽपि।

* B. reads the verse 61 after the 1st line of verse 63.

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दुर्लभं देवताभिश्च किं त्वया प्रार्थितं गिरे!।।५६।।

Then the supreme god said these words to the lord of mountains; O mountain, what you have asked for is unattainable even by the gods.

ब्रह्मणा विष्णुनेन्द्रेण यमेन वरुणेन च।
प्रासादस्तु ह्यसाध्योऽयं कलौ चन्द्रः करिष्यति।।५७।।

Even the gods of the stature of Brahman, Viṣṇu, Indra, Yama and Varuṇa are not capable of constructing a temple. Only the Moon-god will build this temple in the Kali-age.

इदानीं मत्समं लिङ्गं केदारेश्वरसंज्ञकम्।
सिद्धेश्वरसमीपे च प्रासादं कुरु सुव्रत।।५८।।

Now there is the phallus called Kedāreśvara which is very much like me, o righteous king! Please build a temple for me near Siddheśvara.

तत्राहं सर्वभावेन साधकानां वरप्रदः।
भवपीठस्तु तत्रैव भवभीतिहरः सदा।।५९।।

I shall be bestowing boons on the devotees to their utmost satisfaction in the precinct of Kedareśvara. Thatis a pedestal dedicated to Lord Śiva. That pedestal for all time is free from the fear of worldly existence.

तत्र ते तनया गौरी ह्यस्मत्[1] प्रीतिविवर्द्धिनी[2]।
आस्ते लोकोपकाराय कुण्डे कृत्वा स्वपाणिना।।६०।।

Your daughter Gaurī who very much adds to our

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1. D. सूक्ष्म
2. A. D. E. °प्रवर्द्धिनी।

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pleasure, for the good of the people dug out a reservoir by her own hands and lives there.

*रूपसौभाग्यदं श्लक्ष्णं विविक्तं सुमनोहरम्।
मन्त्रेणानेन विधिवन्निमज्जेत् कुण्डवारिणि[1]*॥६१॥

The reservoir grants beauty and fortune. Situated in a solitary place the extremely beautiful reservoir is polished. One should take a dip in its waters reciting the following mantra with śāstric injuctions.

*गौरीकृत नमस्तुभ्यं सर्वकामफलप्रद।
पापापनोदं कुरु मे निमज्जेऽहं तवाम्भसि॥६२॥

Obeisance to thee, O reservoir dug out by Gaurī, the fulfiller of all our desires. I take a dip in your waters, please wash off all my sins.

इत्युक्त्वा त्रीणि वाराणी निमज्जे तत्र वारिणि*।
कृताञ्जलिपुटो भूत्वा देवस्तोत्रमुदीरयेत्[2]॥६३॥

Having recited this mantra three times he took a dip in the waters of the reservoir; and with both the palms joined together he recited the hymn of praise in honour of the god (Śiva).

दक्षिणामूर्त्तये तुभ्यं वटमूलनिवासिने !।
ध्यानैकनिरताङ्गाय नमो रुद्राय शम्भवे॥६४॥

Obeisance to Rudra, Lord Śiva who is solely devoted to meditaion; I bow down to you the Lord Dakṣinā-mūrti (a tantric form of Lord Śiva who has his precincts at the root of the banyan tree).

एवं यः कुरुते धीमान् शुचिस्तद्गतमानसः।

---

* D. Omits from गौरीकृत to वारिणि। (First line of 62 to first line to 63)

1. B. D. तत्र वारिणि।
2. E. °मन्त्रमुदीरयेत्।

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कैलासभुवनं याति स नरो नात्र संशयः॥६५॥

The intelligent man who is pure with his heart and soul centred on him (Lord Śiva) acts in this manner, attains the Kailāsa mount (paradise of Śiva).

नवम्यां शुक्लपक्षस्य ईषे मासि विशेषतः।
दत्त्वा कृष्णातिलान्[1] मूर्ध्नि यो मज्जेत् पार्वतीह्रदे॥६६॥
स यात्याखण्डलस्थानं विमानेन विराजितः।
क्वचिदूर्ध्वगतिस्तत्र ब्रह्मणः सदनं परम्॥६७॥

On the ninth day of the lunar fortnight specially in the month of Āśvina, the person who with black sesamum seeds on his head, takes a dip in the lake dedicated to Pārvatī, seated in a chariot attains the world of Śiva and thence moving upward he attains the world of Brahman (66-67).

गच्छ तत्र गिरिश्रेष्ठ कुरुष्वायतनं मम।
पूजयस्व प्रयत्नेन मदीयं लिङ्गमुत्तमम्॥६८॥

O Lord of mountains ! Go there and construct a temple for me. With all sincerity engage yourself in adoring the fitting symbol of mine.

वाचमित्येव स प्राह[2] गिरीन्द्रं प्रहसन्निव।
यास्ये त्वद्वचनं शम्भो करवाणि न संशयः॥६९॥

With a smiling countenance the Lord told this to the lord of mountains. In reply the Lord of mountains said, as for your advice I will construct the mansion, there is no doubt about it.

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1. B. D. शुक्लतिलान्।
2. E. संप्राह।

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इत्युक्त्वा गोत्रराजाऽसौ प्रासादं बहुविस्तृतम्।
प्राङ्गणैर्विततैर्युक्तं तोरणैश्च समन्ततः।।७०।।

बहुकोषप्रपूर्णं च छत्रध्वजसमाकुलम्।
चकार विधिवत् प्राज्ञो येन तुष्यति शङ्करः।।७१।।

Having said so the wise Himavat got a mansion constructed for Lord Śiva as per śāstric injunctions. The mansion, very extensive endowed with wide and expansive courtyrards was decorated with arches all-around it. With a lot of treasure in it and provided with umbrellas and banners, the mansion was so constructed as to please the Lord Śiva (70-71).

पूजां तत्र महेशानं कृत्वा स्तुत्वा प्रणम्य च।
तदाद्रिः कृतकृत्योऽभूत् समस्तैर्बान्धवैर्वृतः[1]।।७२।।

After having adored the great lord there in course of chanting hymns of praise, the mountain paid his obeisance to the lord. The mountain along with all his friends and relatives thought himself blessed.

ततो[2] गन्धवतीनाम्नीं गङ्गां तत्र विसृज्य च।
ययौ गोत्रकुलश्रेष्ठः स्वस्थानं हरभक्तये।।७३।।

Out of devotion for Lord Śiva, the Lord of mountains let the river Ganges called Gandhavatī flow there and left for his own abode.

एतत्तीर्थवरं विप्राः श्रुतं त्रैलोक्यपावनम्।
सर्वपापघ्नमतुलं मुनीनां प्रीतिवर्द्धनम्।।७४।।

This is the most eminent sacred place, O sages, famous as the purifier of the three worlds. It is destroyer

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1. D. °र्बान्धिवैसह।
2. B. D. तत्र।

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of all sins, no other sacred place is comparable with it, it enhances the pleasure of the ages and the seers.

यासौ वै दाक्षिणामूर्त्तिर्महेशस्य प्रकीर्त्तिता।
एतत्तुल्या कर्मभूमौ फलदा नास्ति देवता[1] ॥७५॥

In the land of righteousness there is no deity so rewarding as the famous tantric image Dakṣiṇā-mūrti of Lord Śiva.

तस्यैव सन्निधाने च रुद्रलिङ्गवरः स्वयम्।
मरुद्भिः पूजितश्चायं नाम्ना शान्तिशिवेति च॥७६॥

In the vicinity of the image of Dakṣiṇā-mūrti there exists the eminent Rudraliṅga adored by the Maruts. It is known as Śānti-Śiva.

दृष्ट्वा शान्तिशिवं विप्राः सर्वशान्तिमवाप्नुयात्।
शान्तात्मा विजितात्मा च याति सत्यं शिवालयम्॥७७॥

Having attained the sight of Śānti-Śiva, O sages, a person gets universal peace. Composed in mind and with his senses under control, he definitely goes to the abode of Śiva.

नाम्ना शान्तिशिवो लिङ्गो दक्षिणामूर्त्तिरप्यसौ।
एवं पूज्य नमस्कृत्य शिवसायुज्यमाप्नुयात्॥७८॥

The symbol of Lord Śiva known as Śānti-Śiva is also the same as Dakṣiṇāmūrti, the trntric image of the Lord. By adoring and paying obeisance to this symbol, a person is absorbed in Lord Śiva.

केदारेश्वरमाख्यानं य इदं कीर्त्तयेन्नरः।

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1. D. ° फलदास्ति न देवता।

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शृणुयाद् वा नरो यस्तु तस्य वै शाश्वती गतिः[1] ।।७९।।

The person who repeatedly recites or listens to the stories relating to Kedāreśvara, attains immortality.

इतिश्रीकपिलसंहितायां हिमवदागमनं नाम षोडशोऽध्यायः।

Thus ends the Sixteenth Chapter of *Kapila-Saṁhitā entitled* " The arrival of Himavat".

1. B. ° गतिस्तस्य च शाश्वती।
   D. ° गतिस्तस्यापि शाश्वती।

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सप्तदशोऽध्यायः

ऋषय ऊचुः

The sages asked

पुरा हिमवता त्यक्ता[1] तत्र गन्धसरित् कथम्।
एतन्नो वद विप्रर्षे कामदं सर्वमङ्गलम्॥१॥

The mountain Himavat led the river Gandhasarit flow there. Please tell us all about this, O Brhmin sage, as the stroy is very auspicious and fulfils all desires.

तस्यास्तीरे पवित्राणि लिङ्गानि च महेशितुः।
ब्रूहि नस्तीर्थयुक्तानि फलदानि विशेषतः॥२॥

In the bank of that river Gandhasarit there are many sacred symbols of Lord Śiva. Please tell us specially about those symbols which are sacred and which endow the visitors with good fortune.

भरद्वाज उवाच

Bharadvāja replied

कथयामि मुनिश्रेष्ठा ! यूयं यत्परिपृच्छथ।
शृणुतैक[2] मनोयुक्ता[3] यदि श्रद्धा च वर्तते॥३॥

I would like to narrate before you, O eminent sages,

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1. B. D. युक्ता
2. D.° चैक।
3. B. ° भुत्वा।

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all that you ask me. please listen with attention, provided you have faith.

नासते त्रिषु लोकेषु नद्यो गन्धवतीसमाः।
यस्याः दर्शनमात्रेण नरो मुच्येत किल्विषात्।।४।।

In all the three worlds there is no river comparable with Gandhavatī, the sight of which alone purifies a man with all the sins.

यामासाद्य पुरा विप्राः प्रापुः सप्तर्षयो[1] दिवम्।
पाविनीं सर्वभूतानां तां नदी को न संश्रयेत्[2]।।५।।

By the sight of the river Gandhavatī, in the ancient times sages attained the status of Saptarṣi in the heaven. Who would not like to visit that river which purifies all the creatures ?

आजगाम पुरा[3] विप्रा हिमवान् पर्वताधिपः।
तदात्र देवं संपूज्य केदारेश्वरमुत्तमम्।।६।।

In olden days Himavat, the Lord of mountains came here, O sages, and worshipped the supreme divinity Kedāreśvara.

क्षमाभृत् प्रभुः कृतार्थात्मा तल्लिङ्गार्चनजैः सुखैः।
ननन्द तामुवाचेदं[4] जान्हवीं गिरिशप्रियाम्।।७।।

The king and the Lord Himavat became happy and contented by the bliss resulting from the adoration of those symbols of Lord Śiva. And he told these words

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1. B. D. ब्रह्मर्षयो।
2. E.° नदीं को वा संश्रयेत्।
3. C. D. E. यदा।
4. A. C. ननन्दारमुवाचेदं, B. नान्यवाचमुवाचेदं।

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to Jāhnavī (The river Ganges) dear to the Lord of mountains.

गङ्गे भागीरथी नाम्ना यथा ख्यातिस्तवाच्युता।
तथा हैमवती नाम्ना इति मां मुनयोऽवदन्।।८।।

O Ganges, as you are eternally famous by the name Bhāgīrathī, so you are famous by the name Haimavatī. Thus the sages have declared unto me.

त्वया ह्यलंकृतोऽहं च बहुपुत्रोऽपि निम्नगे।
बहुरत्नयुतोऽब्धिस्तु[1] यथा कुमुदबन्धुना।।९।।

The ocean even though a mine of all jewels, is famous for giving birth to the moon. Likewise even though blessed with many sons, O river, it is only through you that I have been embellished.

क्षेत्रेऽस्मिन्नधुना गङ्गे कीर्त्तिः परमशाश्वती।
मम स्थास्यति[2] पापघ्ने त्वमत्र स्थितिमाचर।।१०।।

In this sacred place, O river Ganges, my eternal fame will continue to exist for all time to come. Therefore, O destroyer of sins, you continue to live here.

गङ्गा च नवधा[3] प्रोक्ता ह्यधुना दशधा भव।
ब्रह्महत्यादिपापानां नाशिनी पुण्यवर्द्धिनी।।११।।

The river Ganges is said to have nine divisions. Now you divide yourself into ten division. A dip in your waters will enhance the religious merit, besides destroying the sins resulted from the heinous crimes like murdering a Brahmin etc.

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1. B.° श्च। 2. C. E. स्थास्यतु। 3. C.° नवविधा।

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आद्या गोदावरी गङ्गा द्वितीया च पुनः पुना।
तृतीया कथिता रेवा चतुर्थी जाह्नवी स्मृता॥१२॥

The most eminent river is Godāvarī, the river Punaḥpunā (a river in Bihar) comes second, Revā is the third and Jāhnavī is said to be the fourth.

कावेरी पञ्चमी प्रोक्ता षष्ठी वै गोमती तथा।
कृष्णा च सप्तमी प्रोक्ता ब्राह्मी चाष्टम्युदाहृता[1]॥१३॥

नवमी वै वैतरणी नवधारेति विश्रुता।
अधुनैकाम्रके देवि दशधारा शुभे भव[2]॥१४॥

Kāverī is the fifth, Gomatī is the sixth, the river Kṛṣṇā is seventh and the river Brāhmī (Brāhmaṇī) is the eighth, the river Vaitaraṇī is ninth and it is famous for flowing in nine streams. O holy goddess, now in the holy Ekāmra forest please flow in ten streams (13-14).

गोदावरी गोमती च कृष्णा चैव पुनः पुना।
ब्राह्मी रेवा च कावेरी ततो वैतरणी स्मृता॥१५॥

जान्हवी च ततः प्रोक्ता ततो गन्धवहासरित्।
इत्येताः दशधारा च क्षेत्रे सन्तु सुरार्चिते॥१६॥

Godāvarī, Gomatī, Kṛṣṇā, Punaḥpunā, Brāhmī, Revā, Kāverī, Vaitaraṇī, Jāhnavī and Gandhavahā– these are the ten streams flowing in the holy Ekāmra region, O Gaṅgā adored by the gods (15-16).

इति तस्य वचः श्रुत्वा गङ्गोवाच हिमालयम्।
यूयं मे गुरवस्तात ! करवाणि भवद्वचः[3]॥१७॥

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1. A. C. ब्राह्मीष्टम्यप्युदाहता, E. ब्रह्मीष्टम्येत्युदाहता।
2. A. C. E. भव शुभे।
3. ततो वचः।

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Having listened to his words Gaṅgā told the Himavat mountain – "all of you are venerable persons. I shall do as you direct."

ख्यातिं चात्र[1] गमिष्यामि केन नाम्ना गिरीश्वर।
तन्नाम वद मे शीघ्रं यद्येव प्रीतिरस्ति ते।।१८।।

O lord of mountains, what should be my name by which I shall attain name and fame here (in this holy Ekāmara region) ? If you are so pleased with me, please tell me that name immediately.

हिमवानुवाच

Himavat replied

काननोद्भवपुष्पाणां केतकीनां लतान्तरे।
केशराणां च पद्मानां चम्पकानां विशेषतः।।१९।।

फलानां वायुसंसर्गाद्[2] गन्धलाभाद् महीतले।
नाम्ना गन्धवती गङ्गे भवैकाम्रवने शुभे।।२०।।

19-20 Due to your contact with Ketakī-flowers of the forest, Keśara-flowers of the creepers and specially of the lotus flowers, Campaka blossoms and fruits of different varieties you will be endowed with fragrance because of your contact with the breeze. Therefore, O Gaṅgā, in this auspicious Ekāmra region you may be known by the name Gandhavatī.

अतएव मम प्रीतिर्भविता[3] महती[4] त्वयि।
शङ्करस्त्वयि संतुष्टो भविता नात्र संशयः।।२१।।

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1. A . तातः D. तत्र।
2. संस्पर्शात्।
3. महती।
4. B. D वर्तते।

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Then only you will be very near and dear to me and there is no doubt that Lord Śiva will be pleased with you.

वाढमित्येव[1] सा प्राह हिमवन्तं नगेश्वरम्।
उवाह दक्षिणं गङ्गा सागरं काननान्तरे।।२२।।

She (the river Gaṅgā) replied to Himavat, the Lord of Mountains in the affirmative. And the Gaṅgā began to flow through the forest in the direction of the southern ocean.

ततो वै पुष्पवृष्टिस्तु शक्रादिकरसंच्युता।
पपात हिमवन्मूर्ध्नि देवदुन्दुभिनादिता।।२३।।

Then there was the shower of flowers caused by Indra. To the accompaniment of sounds produced by divine drums the shower fell on the peak of the mount Himavat.

कृतकुत्यस्ततो ग्रावो जगाम स्वाश्रमं द्विजाः।
गङ्गा गन्धवती नाम्ना दक्षिणार्णवगामिनी।।२४।।

The mountain Himavat with his purpose achieved left; and the Brahmins proceeded to their hermitages. River Gaṅgā known by the name Gandhavatī began to flow in the direction of the sourthern ocean.

एवं मया निगदिता नाम्ना गन्धवती सरित्।
एकाम्रकवने[2] विप्रा गङ्गा प्रच्छन्नरूपिणी।।२५।।

Thus I have told you about the river called Gandhavatī. This river Gaṅgā, O sages, flows in the Ekāmra forest in disguise.

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1. A. B. वाच्यमित्येव। 2. D.° कानने।

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पुनराख्यानकं वक्ष्ये गन्धनद्या महीसुराः।
श्रुत्वा पापक्षयं याति सुकृतं चापि वर्द्धते॥२६॥

O Brahmins, I shall tell you another story relating to Gandhavatī by listening to whch sins are destroyed and religious merit is enhanced.

पुरा श्रुता मया विप्रा या कथा वदराश्रमे[1]।
तामहं संप्रवक्ष्यामि शृणुध्वं चैकचेतसः॥२७॥

O Brahmins, I shall tell you another story, O sages, as I am narrating to You. In olden days I heard this story in the hermitage of Badarikā.

जगाम सुमहान्काले तिष्ठत्सु मुनिसत्तमाः[2]।
वदरिकाश्रमे पुण्ये ययौ तत्र च नारदः॥२८॥

O best of the resident sages, in good old age I had been to the holy Badarikā hermitage and Nārada had also gone there.

दृष्ट्वा च मुनयः सर्वे नारदं योगिनांवरम्।
बलिभिर्बहुभिश्चैव सन्तुष्यैवं[3] तमब्रुवन्॥२९॥

All the sages met the eminent Yogin Nārada and after pleasing him with various types of presents told him these words.

ऋषय[4] ऊचुः

The sages said

दर्शनेन त्वदीयेन देवर्षे मुनिपुङ्गव।
कृतार्थाश्च भवामोऽद्य तीर्थान् शुश्रूषवो वयम्॥३०॥

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1. A. C. E. F. च हराश्रमे।
2. E.° षूत्तमाः।
3. A. C. E. सन्तुष्टेदं, D. संवेष्टयेवं।
4. D. मुनयः।

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O divine sage, we have attained our objective by meeting you. We would like to listen to about the different sacred places, O eminent sages.

कस्मिन् क्षेत्रेऽथवा तीर्थे नद्यां कस्यां द्विजोत्तम।
धर्मो नानाविधः प्रोक्तः स्वल्पोऽप्यक्षयमेधते।।३१।।

Which is the sacred place and which is the sanctified river, O eminent sage, where one attains various types of religious merit, which though a little is imperishable?

शिवाश्रमाणि रम्याणि कस्मिन् सन्ति महोदय।
कुत्र वा मरणात् क्षेत्रे नृभिर्मुक्तिरवाप्यते।।३२।।

O great Lord, where are the sacred places related to Śiva located ? In which sacred place do the people attain liberation immediately after death ?

नारद उवाच

Nārada replied.

नाना तीर्थानि क्षेत्राणि नद्यस्तु बहुशस्तथा[1]।
तिष्ठन्ति हि महीपृष्ठे पापिनां शुद्धिहेतवे।।३३।।

For purifying the sinners, on this earth there are many sacred places, holy precincts and rivers.

तथापि स्थानमेकन्तु विविक्तं चक्रपाणिनः।
तत्रासते सर्वगुणा यद् यूयं परिपृच्छथ।।३४।।

Among all these sacred spots there is the secluded place dedicated to Viṣṇu (holder of the discus). O sages, the place that you ask about is the one endowed with all the merits.

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1. A. B. C. D. E. बहवस्तथा।

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महोदधेरुत्तरतस्त्रियोजनमाश्रितम्।
एकाम्रकं वनं नाम अगतीनां गतिप्रदम्॥३५॥

To the north of the great ocean there is holy Ekāmra forest extending over three yojanas. This place is bestower of help to the helpless.

स्वर्णकूटे गिरौ रम्ये कोटिलिङ्गान्वितो विभुः।
भूतेश्वरो महाभागा ! आस्ते तत्र सदा हरः॥३६॥

In the beautiful mount Svarṇakūṭa, O illustrious sages, there is eternally present the Lord Śiva known as Koṭiliṅgeśvara.

दानमल्पतरं तत्र तैलविन्दुरिवाम्भसि।
अक्षय्यं च भवेन्नूनं वित्तं विप्रकरार्पितम्॥३७॥

The gift of a comparatively little wealth to a Brahmin there (in the precincts of the mount Svarṇakūṭa) is undecaying like a drop of oil in a mass of water.

गजाश्वकन्यकास्तेभ्यो[1] मधुसर्पिपयादिकम्[2]।
तत्क्षेत्रे सर्वदानेभ्यो ह्यन्नदानं विशिष्यते॥३८॥

Of the different types of gifts like elephants, horses, girls, honey, ghee and milk, the gift of food is specifically praise-worthy.

अन्नदानात्परं दानं नास्त्यन्यत्[3] पृथिवीतले।
अन्नमासाद्य तिष्ठन्ति प्राणाश्चैव हि[4] प्राणिनाम्॥३९॥

In the entire earth there is no gift more important

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1. B.° कन्या वस्त्रं च, D.° कन्या विप्रेभ्यो।
2. B. मधुदुग्धयुतानि च, D. मधुदुग्धघृतादिकम्।
3. B. नान्यत्र।
4. B. C. D. तु।

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than the gift fo food, because only through food the living beings continue their existence.

विनान्नेन न जीवन्ति प्राणिनः[1] प्राणविह्वलाः।
तस्मादन्नप्रदातारं प्राणदातारमिष्यते।।४०।।

The living beings anxious for sustaining their lives are unable to continue their existence. Therefore, the giver of food is called the giver of life.

अर्थिभ्योऽन्नं[2] प्रदातव्यं नानर्थिभ्यः कदाचन।
एवं सर्वाणि दानानि अर्थिभ्यस्तु प्रदापयेत्।।४१।।

Gift of food is to be made only to the suppliants. Never the gift should fall to the hands of a person who is not a suppliant. (Thus all sorts of gifts should be caused to be given to suppliants).

तस्मिन् क्षेत्रवरे पुण्ये दानमल्पतरं बहु।
स्नानसन्ध्यादिकं कर्म भवेद् बहु न संशयः।।४२।।

A comparatively slight gift in that holy pre-eminent sacred spot endows the giver with considerable result. Likewise all the religious acts performed at the three divisions of the day like morning, mid-day and evening, give rich results; there is no doubt about it.

गङ्गादिषु च तीर्थेषु वाराणस्यादिषूत्तमाः[3]।
याः कीर्त्तिताः स्वर्णकूटे सा सिद्धिरेकवत्सरे[4]।।४३।।

The excellent results of ablutions etc., in holy spots like Gaṅgā etc., and Vārāṇasī are attained in a single

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1. D. देहिनः।
2. B. D. अन्ने भोज्यं।
3. B. D.° हि सत्तमाः।
4. B. D.° साक्षाद् सिद्धिप्रदे पटे।

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day if performed in the holy Ekāmra forest. You observe this with concentration.

वाराणस्यां सहस्राब्दैः यत्फलं समवाप्नुयात्।
एकाम्रके दिनैकेन तत्फलं पश्य संयमे।।४४।।

The results of ablutions etc., which are attained after a thousand years in Vārāṇsī are attained in a single day if performed in the holy Ekāmra forest. You observe this with concentration.

प्रयागात् पुष्करात् काश्याः विशेषमिदमुच्यते[1]।
प्रयागकाशीफलदमेकाम्रं मुनिसत्तमाः।।४५।।

This holy Ekāmra forest excels the sacred spot like Prayāga, Puṣkara and Kāśī. Oeminent sages, this Ekāmra forst gives the same result as Prayāga and Kāśī.

स्वर्णकूटाचले तस्मिन् पापिनां[2] पुण्यकर्मिणाम्[3]।
तनुत्यागात् भवेन्मुक्तिः किमत्र ह्यधिकं फलम्।।४६।।

By giving up their bodies in that mount Svarṇakūṭa the sinners who have done pious deeds are liberated. What better result can there be than this ?

त्यजन्ति तत्र ये देहं तेषां कर्णे महेश्वरः।
मन्त्रं मुक्तिप्रदातारं ब्रह्मतारकमादिशेत्।।४७।।

The great Lord (Śiva) recites the speall *Brahma-Tāraka* which is the bestower of liberation in the ears of those who give up their bodies in the Mount Svarṇakūṭa.

तस्मिंश्च वैष्णवे क्षेत्रे विष्णुस्तु[4] परिपालकः।
तत्र विष्णुपराः सर्वे केचिन्माहेश्वरा जनाः।।४८।।

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1. B. गङ्गायामेतदुच्यते।
2. B. प्राणिनां।
3. C.° कर्मणाम्।
4. D.° श्च।

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In that sacred spot dedicated to Viṣṇu, Viṣṇu is the protector and all the inhabitants there are devotees of Viṣṇu. There are a few who are devoted to Śiva.

तत्र सिंहैश्च संवादं गजानां परिशुश्रुमः।
नकुलैर्जिह्मगानां तु माजरिराखूनां तथा।।४९।।

There (in the mount Svarṇakūṭa) the elephants have their friendly conversation with the lions; so also the serpents speak together with the mongoose and the rats have their colloquy with the cats– Thus we have heard.

मित्राणि च यथा तत्र तथा शत्रव आत्मिकाः।
अन्योऽन्यं न विरुध्यन्ति तत् क्षेत्रस्य प्रभावतः।।५०।।

Like friends, enemies also conduct themselves in a friendly way. Because of the sanctifying influence of that holy land there is no rivalry among the people.

नानाविधान्याश्रमाणि सन्ति तत्र महेशितुः।
पावनानि च तीर्थानि नदी विमलवाहिनी।।५१।।

In the Mount Svarṇakūṭa there are many holy places dedicated to Śiva. There are many sacred spots besides the river flowing with clear transparent water.

तस्मिन्नास्ते क्षेत्रवरे नाम्ना गन्धवती सरित्।
आद्या गङ्गा समाख्याता त्रिकोटिकलुषापहा[1]।।५२।।

In that holiest spot there flows the river Gandhavatī by name known as the primitive Gaṅgā, the purifier of three worlds.

पुरा[2] भगीरथेनाशु तोषितश्च सदाशिवः।
बभार शिरसा देवीं गङ्गां त्रैलोक्यपाविनीम्।।५३।।

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1. B. D. त्रैलोके कलुषापहा।
2. B. D. पूर्वम्।

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In the hoary past, propitiated by the king Bhagīratha, Sadāśiva bore on his head the goddess Gaṅgā, the purfier of three worlds.

जटाकलापे रुद्रस्य भ्रममाणा[1] महातपाः।
नीता भगीरथेनैव गङ्गा त्रैलोक्यपाविनी[2]।।५४।।

O wandering great ascetics ! It was Bhagīratha, Sadāśiva bore on his head the goddess Gaṅgā, the purifer of three worlds.

तां क्षेत्रमध्ये हिमवान् ससर्ज शिवभक्तये।
पावनार्थाय लोकानां कलिकल्मषनाशिनीम्।।५५।।

Out of devotion to Lord Śiva, for purification of three worlds, there in the precincts of the Mount Svarṇakūṭa the mount Himavat released the Gaṅgā which destroys the sins of Kali-age.

आद्यां गङ्गां विदुस्तां तु त्रिकोटिकुलतारिणीम्।
पुण्यां गन्धवतीं नाम्ना मुनयो ब्रह्मवादिनः।।५६।।

They know that to be the primitive Gaṅgā which liberates thirty millions of families. The sages who are the expounders of the Vedas know that river by the name, sacred Gandhavatī.

पापिष्ठ ये च पाषण्डा ये च ब्राह्मणनिन्दकाः।
गुरुभक्तिविहीनास्ते[3] स्नात्वा तत्र[4] दिवं[5] गताः।।५७।।

The most wicked, the hypocrites, those who revile the Brahmins and who are devoid of love or devotion

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1. B. D. भ्राम्यमाणा ।
2. A. C. ° गामिनी।
3. B. D.° ये।
4. D. ते।
5. त्रिदिवं।

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to their preceptors go to the heaven after taking a dip there (in the holy Gandhavatī).

कलौ गन्धवती नाम्ना कृते भागीरथीति च।
त्रेतायां जन्हुतनया द्वापरे हरिपादजा।।५८।।

The river known as Gandhavatī in the Kali-age was known as Bhāgīrathī in the Kṛta-age; in the Tretā-age known as daughter of Jahnu, in the Dvāpara it was famous as Haripādajā (born from the feet of Hari).

एवं नामानि पुण्यानि कीर्तितानि मनीषिभिः।
चत्वारि त्रिषु लोकेषु चतुर्षु च युगेषु च।।५९।।

In the three worlds and in the four yugas, these four sacred names have been spoken of by the wise.

कलौ अन्तर्हितां गङ्गां मोहात् यस्त्ववमन्यते।
नरकं याति पापीयान् ब्रह्मस्वहरको यथा।।६०।।

Like a man usurping the property of a Brahmin, the most wicked man despising the river Gaṅgā which disappeared in the age of Kali, goes to hell.

तस्याः सरिद्वरायास्तु स्नानमन्त्रं निबोधत[1]।
यस्याः संस्पर्शनादेव[2] स्वर्गादिसुखमाप्नुयात्।।६१।।

Please take note of the sacred mantra to be recited at the time of taking a dip in that pre-eminent river (Gandhavatī) by the very touch of which Gandhavatī one attains the bliss of heaven etc.

गुप्तगङ्गे नमस्तुभ्यं ऋषिदेवाभिवन्दिते।
निमज्जेऽहं महाभागे मां वै चोद्धर पातकात्।।६२।।

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1. F. Omits this line.
2. E. संदर्शनादेव।

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O Gupta-gaṅgā (the Ganges flowing secretly) adored by the seers and divinities, obeisance to you ! O the holiest river, I take a dip in your waters, deliver me from sins.

इत्युक्त्वा मज्जयेत्तस्याः शम्बरे कलुषापहे।
विशेषतः कलियुगे त्रिकोटिकुलपावने।।६३।।

Having chanted this mantra a person is to take a dip in the most auspicious sin-destroying waters, which are specilly capable of purifying thrity millions of races in the Kali-age.

ततः पापानि संत्यज्य ब्रह्महत्यादिकानि च।
जिहीते त्रिदेवं सत्यं शृणुध्वं मुनिसत्तमाः।।६४।।

O eminent sages, listen to it; Having destroyed the sins accruing due to murder of a Brahmin etc., the person definitely goes to heaven.

गन्धवत्यां नरः स्नात्वा कृतकृत्यो भवेद् ध्रुवम्।
सर्वपापच्युतो धीमान् गयायां पिण्डदो यथा।।६५।।

As a wise man is divested of all sins by offering balls of rice in the holy place Gaṅgā, in honour of his deceased ancestors by taking a dip in the river Gandhavatī a man certainly attains his objective.

तस्यास्तीरे महेशस्तु पर्जन्येश्वरः विश्रुतः।
पूज्यः पुराऽसौ पर्जन्यैः प्रीतये कृत्तिवाससः।।६६।।

As for the delight of Lord Śiva previously he was adored by clouds (Parjanya), the Lord Śiva installed on the bank of that river is known as Parjanyeśvara (Lord of Parjanyas).

तस्यां स्नात्वा च तं दृष्ट्वा पूजयित्वा विधानतः।

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नरः पापक्षयं कृत्वा राजसूयफलं लभेत्।।६७।।

The man who, after taking a dip in Gandhavatī pays a visit to Lord Parjanyeśvara and duly worships him, has his sins destroyed; and he gets merit of offering a Rājasūya sacrifice.

तत्र मेघेश्वरं तीर्थं पापध्नं पुण्यवर्द्धनम्।
तस्मिन् स्नात्वा नरो विप्राःशिवसालोक्यमाप्नुयात्।।६८।।

There is the sacred place Megheśvara which destroys sins and enhances religious merits. O wise men, by taking a dip in it one attains the world of Śiva.

तस्यास्तीरे पुनर्लिङ्गं ब्रह्मणाराधितं पुरा।
ब्रह्मेश्वरमिति ख्यातं ब्रह्मलोकप्रदायकम्।।६९।।

Further, on the bank of that river Gandhavtī there is the symbol of Lord Śiva which was previously adored by Lord Brahmā; known as Brahmeśvara, this divinity confers the world of Brahman on the devotees.

ब्रह्मयज्ञोद्भवं तीर्थं तत्रास्ते जनपावनम्।
तत्र स्नात्वा महेशस्य[1] पूजनं त्वघनाशनम्।।७०।।

There is a sacred tank (tīrtha) purifying the people which has originated from Brahma-Yajña (Daily recitation of a portion of Vedas. Adoration of Lord Śiva after a bath in the holy tank which had originated from Brahma-Yajña destroys the sins.

स्नात्वा गन्धवतीतीर्थे दृष्ट्वा ब्रह्मेश्वरं हरम्।
सकुलैरेकविंशत्या ब्रह्मलोकमवाप्नुयात्।।७१।।

After a bath in the holy river Gandhavatī, one who

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1. All the MSS. read महेशानं, reading is emended.

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gets the sight of Lord Śiva known as Brahmeśvara, attains the world of Brahman twentyone times alongwith members of his family.

गोकर्णेश्वरलिङ्गन्तु पुनस्तस्यास्तटे श्रुतम्।
सुषेणेनैव पूज्यं तु गोकर्णेनाऽसुरेण च।।७२।।

Besides, on the bank of the river Gandhavatī there is the symbol of Śiva named as Gokarṇeśvara previously adorned by the monkey-chief Suṣeṇa and the demon named Gokarṇa.

गन्धनद्यां नरः स्नात्वा दृष्ट्वा गोकर्णमीश्वरम्।
शिवप्रीतिमवाप्नोति मन्त्रसिद्धिमवाप्नुयात्।।७३।।

Getting a sight of the symbol known as Gokarṇeśvara after a dip in the river Gandhavatī, besides getting the favour of Lord Śiva, a man gets the effect of speall chanted by him.

गन्धनद्यास्तटे विप्राः पुनरुत्पलकेश्वरम्।
तत्स्नानं[1] दर्शनं तस्याः पूजनं मुक्तिलक्षणम्।।७४।।

Further, O wise men, on the bank of the river Gandhavatī there is the symbol of Lord Śiva known as Utpalakeśvara: A bath in the holy pool nearby, a sight of the symbol (Utpalakeśvara) and its adoration lead to liberation.

पुनस्तस्यास्तटे विप्राः लिङ्गं भीमेश्वर[a2] स्मृतम्।
दर्शने तस्य लिङ्गस्य भवभीतिर्विनश्यति।।७५।।

Again on the bank of the river Gandhavatī, O sages, there is the symbol of Lord Śiva known as Bhīmeśvara.

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1. B. D. स्नात्वा च।
2. B. E. भीष्मेश्वरं।

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A sight of that symbol leads to the destruction of the fear of rebirth.

तटे तस्यास्तु लिङ्गानि त्रीणि सन्ति महीसुराः।
सूक्ष्मेश्वरः प्रथमतस्तत आम्रातकेश्वरः।।७६।।

O Brahmins, on the bank of that river there are three symbols known as Āmrātakeśvara.

अनयोर्लिङ्गयोर्मध्ये मध्यमेश्वरसंज्ञकः।
सूक्ष्मेश्वरं समासाद्य ब्रह्मसायुज्यमश्नुते[1]।।७७।।

In between these two symbols there is the symbol known as Madhyameśvara. By the sight of the symbol known as Sūkṣmeśvara, one is merged in Brahman.

पिण्डदानादिकं तत्र पितॄणां मुक्तिकारणम्।
तत्र पिण्डानि वितरन् पितृभिः सह मुच्यते।।७८।।

Offering of balls of rice in honour of the deceased ancestors there (in the precincts of the symbol Sūkṣmeśvara) leads to their liberation. Along with his deceased ancestors the man who offers the balls of rice is also liberated.

विशेषं कथयामि त्वां स्थानं तस्याः महीसुराः।
यत्र[2] सूक्ष्मेश्वरो देवः तत्र सा मुक्तिदायिनी।।७९।।

O Brahmins, I narrate before you the special features of that river Gandhavatī. That river bestows liberation specially in the place where the Lord Sūkṣmeśvara is installed.

श्रीसूक्ष्मेश्वरदेवस्य शतधन्वन्तरे स्थिता।

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1. B. o माप्नुयात्। 2. B. तत्र।

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कलावन्तर्हिता गङ्गा दक्षिणां दिशमाश्रिता।।८०।।

At a distance of four hundred cubits from the place of Lord Sūkṣmeśvara, the river Gaṅgā flowing in the southern direction has disapeared in Kali-age.

अहो गन्धवती पुण्या[1] त्रिकोटिकुलपाविनी।
सकृत् स्नात्वा नरस्तस्यां जिहीते ब्रह्मणः पदम्।।८१।।

Ah ! The sacred nature of the river Gandhavatī ! It sanctifies thirty millions of races. Taking a dip in that river only once, a man attains the status of Brahman.

इत्युक्त्वा नारदो धीमान् ययौ ब्रह्मगृहं ततः।
गतेऽस्मिन्नारदे विप्राः सानन्दं मुनयो ययुः।।८२।।

Having said so the wise Nārada left for the abode of Brahmā. O sages! After the departure of Nārada with pleasure the sages left.

ततस्ते क्षेत्रमागत्य मुनिसंघाः जितेन्द्रियाः।
चक्रुः स्नानं गन्धवत्यां ददृशुर्लिङ्गमैश्वरम्।।८३।।

Then all the sages who have subjugated their senses came to that sacred precinct, took their bath in the river Gandhavatī, and got the view of the symbol of Lord Śiva.

तर्पयित्वा शुद्धजले पितॄन् अथ पितामहान्।
पिण्डदानादिकं तत्र चक्रुस्ते सुसमाहिताः।।८४।।

Having satiated the deceased fathers and grandfathers by presentation of libations of pure water (of the river Gandhavatī) the sages with due attention offered balls of rice in honour of their deceased ancestors.

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1. B. D. नाम्ना।

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ततोऽम्बराद् विमानानि जाम्बुनदनिभानि च।
सहस्राणि सुरूपाणि[1] आगतानि महीतलम्॥८५॥

Then upon the earth there descended from the sky thousands of beautiful chariots looking like gold.

तान्यारुह्य तदा विप्राः मुनयो ब्रह्मणः पदम्।
ययुः सर्वकुलैः[2] सार्द्धं दशसप्तशतेन च॥८६॥

Then the sages and the ascetics got into those chariots. They along with their seven thousand races attained the status of Brahman.

अहोभाग्यमहोभाग्यं मुनयो वा गुरूत्तमाः[3]।
सकृद्गन्धवतीस्नानं दुरितौघविनाशनम्॥८७॥

The sages and the eminent preceptors joyously declared– "how fortunate, how fortunate we are ! A single dip in the river Gandhavatī has destroyed all our sins.

कैलासनिलये विप्रा गाथेयं च मया श्रुता।
भवतां प्रतिपत्यैतत्कथितं पुण्यवर्द्धनम्॥८८॥

O sages, I have heard this verse recited (by the sages) in the abode of Kailāsa. For your knowledge I told you this anecdote which leads to enhancement of religious merit.

माहात्म्यं गन्धवत्याश्च श्रुत्वा पापं विनश्यति।
दीर्धमायुरवाप्नोति सुकृतस्यापि बृंहणम्[4]॥८९॥

By listening to the glory and greatness of the river

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1. B. C. D. F. स्वरूपाणि।
2. D. सप्तकुलैः
3. B. D.° मुखं श्री पुरूषोत्तमम्।
4. वर्द्धनम्।

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Gandhavatī all one's sins are destroyed, the span of life increases and religious merit is fostered.

यः शृणोति नरश्चैवमाख्यानं[1] पुण्यवर्द्धनम्।
धनस्य संततेस्तस्य विच्छेदो नैव जायते।।९०।।

The man who listens to this legend gets his religious merit enhanced; he is never divested of wealth and progeny.

इति श्रीकपिलसंहितायां गन्धवत्यनुकीर्तनं
नाम सप्तदशोऽध्यायः।

Thus ends the Seventeenth Chapter of *Kapila-Saṁhitā* entitled " The narration of the river Gandhavatī".

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1. A. E. °स्त्वेममाख्यानम्,
   B. D. °स्त्वेतदाख्यानं।

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अष्टादशोऽध्यायः

भरद्वाज उवाच

Bharadvāja said

अथ प्रवक्ष्यामि महेशतीर्थं श्रीपार्वतीपादविनिःसृतंच।
कीर्तिं सवासं विनिमर्द्द्य पद्भ्यां चकार देवी जनपावनाय॥१॥

Now I narrate the sacred place of Lord Śiva which has originated from goddess Pārvatī's feet which crossed the demon Kīrti along with Vāsa. The goddess did this for the benefit of the people.

देवीपदद्वयं तीर्थं स्वर्ण्णकूटे द्विजोत्तमाः।
आस्ते सर्वपवित्रं च सर्वदेवनमस्कृतम्॥२॥

O eminent sages, on the mount Svarṇakūṭa there exists the pair of footsteps of goddess Pārvatī altogether holy and adored by all the gods.

ऋषय ऊचुः

Sages asked

कीर्त्तिः कस्य सुतो विप्र ! स कुत्र स्थितवान् पुरा।
वासश्चैवेति कः प्रोक्तः केन देव्या हतावुभौ॥३॥

O sage, whose son is Kīrti ? Where did he reside before ? Who is called Vāsa ? And why did the goddess kill both of them ?

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कस्त्वकार्षी तीर्थवरं देवीपदविनिर्मितम्[1]।
विस्तरं वै महापुण्यां त्वं कथां[2] कथयाशु[3] नः।।४।।

Who dug out this sacred pool constituting the pair of feet of the goddess ? Please narrate to me this most auspicious story in detail without delay.

भरद्वाज उवाच

Bharadvāja replied

प्रवक्ष्यामि[4] मुनिश्रेष्ठाः ! कीर्त्तिनाम महासुरः।
दुमिलस्य सुतो घोर आसीदृषिविनाशकः।।५।।

O eminent sages, I narrate about the great demon Kīrti, he was the son of Durmila and was very violent; he used to kill the sages and seers.

दुर्द्धर्षो दुर्विनीतश्च देवब्राह्मणकण्टकः।
वासश्चैवेति तद्भ्राता विश्वस्य निधनोद्यतः।।६।।

Inviolable and disobedient he was as if a thorn for the gods and the brahmins. And also his brother Vāsa was bent upon destroying the whole universe.

शतमेकोत्तरं तस्य भ्रातरः परिकीर्तिताः।
सर्वे भीमवलाः भीमाः सह्यपर्वतवासिनः।।७।।

One hundred and one are said to be his (Kīrti's) brothers, All of them, residents of the Sahya mountain were dreadful and possessed terrible strength.

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1. B. ° विनिर्मलम्।
2. B. D. तच्च।
3. D. कथयस्व।
4. B. कथयामि।

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जघानोनशतं भ्रातॄन् मृगव्याजेन हिंसकः।
त्रासितः सततं पित्रा ययावेकाम्रकं वनम्।।८।।

The harmful Kīrti killed his ninetynine brothers in the guise of a wild animal, and always afraid of his father he left for the Ekāmra forest.

तेन दृष्टा भगवती सह वासेन भूमिपः[1]
उवाचार्ये! मम प्राणान् देहि सुन्दरि रक्ष माम्।।९।।

In the Ekāmra forest Kīrti noticed the goddess Pārvatī in the company of Vāsa; and the king (Kīrti) said, O noble lady, let me live, give me protection, O beautiful lady.

अहं कीर्त्तिरयं वासो नास्ति लोकेषु मत्समः।
ऐश्वर्यगुणरूपाढ्यः सौभाग्यबलपूजितः।।१०।।

I am Kīrti and this is Vāsa. In the whole world there is no body equal to me in wealth, virtues and beauty. I am adored because of my strength and good fortune.

सीदामि तव दृष्टश्चैव त्राहि मां वरवर्णिनि !।
रक्ष मामरविन्दाक्षि रतिमात्रं प्रयच्छ मे ।।११।।

Only at your sight I suffer. O lady, having a beautiful complexion, please give me protection. O lotus-eyed lady, satisfy my sexual appetite.

इति तस्य वचः श्रुत्वा देवी कात्यायनी तदा[2]।
उवाच मेघनिर्घोषं श्रुणु कीर्त्ते हि मद्वचः।।१२।।

Having listened to his words the goddess Kātyāyanī

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1. B. ° भूसूराः।
2. B. D. तथा।

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said in a thundering voice, O Kīrti, listen to my words.

शीर्षेण च इमौ पादौ यो मां धृत्वा विभर्त्युत ।
तस्याहं तु प्रिया नित्यं भवेयं नात्र संशयः॥१३॥

As a beloved I shall remain permanently with him who holds aloft my pair of feet on his head. There is no doubt about it.

इति तस्याः वचः श्रुत्वा संहृष्टौ द्रुमिलात्मजौ।
शक्तिभूतौ[1] तदा वीरौ गिरिराजेन्द्रनन्दिनीम्॥१४॥

Both the sons of Drumila were extremely pleased to listen to her words and endowed with heroic strength they were prepared to lift the daughter of the mount Himālaya.

ततो सव्येन पादेन वासं जघ्ने महासुरम्।
कीर्त्तिं वामेन सा देवी स्वस्थाः देवास्तदाभवन्॥१५॥

Then with her right foot the goddess killed the demon Vāsa and with her left foot she killed the demon Kīrti. Thereafter the gods began to lead a normal life.

स्फटिकामलपृष्ठे च पापघ्ने शिवसद्मनि।
अम्रीयेते यदा वीरौ स्नानं चक्रुर्दिवौकसः॥१६॥

After the death of these two heroes (Kīrti and Vāsa) in Śiva's temple which is covered with slabs of clear crystal and which destroys sins, gods took a bath.

देवीपदद्वयं तत्र तीर्थं त्रैलोक्यपावनम्।
मुनिभिर्बहुभिर्वन्द्यं लोकत्रयफलप्रदम्॥१७॥

The sacred place constituting the pair of feet of

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1. B. D. सज्जीभुतौ।

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the goddess purifies the three worlds. Extolled by many sages it bestows bliss and happiness in three worlds.

फाल्गुनस्याशिताष्टम्यां[1] स्नात्वा देवीपदे नरः।
गोपालिनीं समभ्यर्च्याभीष्टकाममवाप्नुयात्[2] ॥१८॥

On the eighth day of the dark fortnight, by taking bath in this sacred tank constituted of the feet of the goddess and worshipping the goddess Pārvatī, (Gopālinī), a man attains all his desires.

एवं बहुनि तीर्थानि तत्र सन्ति द्विजोत्तमाः।
किमन्यत् कथयिष्यामि क्षेत्रे तस्मिन् फलप्रदे॥१९॥

There are many sacred places in the precincts of Ekāmra-kṣetra. O eminent Brahmins, what more shall I tell you about those holy precincts which bestow merit and righteousness.

पवित्राणि च नामानि प्रवक्ष्यामि महीसुराः।
येषां स्मरण[3] मात्रेण निष्पापो जायते नरः ॥२०॥

I tell you now the holy names of the places, O Brahmins ! A man destroys all his sins just by remembering holy names.

स्वर्णकूटो रसाद्रिश्च मेध्याश्मशिवसद्म च[4]।
कल्पजित्सिद्धशैलश्च भूस्वर्गस्तपसः[5] स्थली॥२१॥

The holy places are the following – Svarṇakūṭa, Rasādri, Medhyāśma, Śivasadma, Kalpajit and Siddhaśaila. These places are as if heven on this earth and are worthy

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1. B. ° स्याप्यष्टम्यां।
2. B. ° भीष्टतां समवाप्नुयात्।
3. B. D श्रवण।
4. B. F. सद्मनि।
5. A. C. E. भौमस्वर्गस्तपः।

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places for practising asceticsm.

नामान्येतानि शस्तानि पुण्यान्यघहराणि च।
यः स्मरेत्[1] प्रातरुत्थाय सुखं नयतितद्दिनम्॥२२॥

These names are extolled auspicious and dispeller of sins. One who remembers these names by getting up from the bed in the morning spends that day happily.

कपिल उवाच

Kapila said

राजन्नित्थं वचः श्रुत्वा भरद्वाजस्य ते तदा।
सानन्दाः मुनयः सर्वे पुनः पप्रच्छुरादरात्॥२३॥

O King ! Having listened to the words of Bharadvāja, all the sages delighted and respectfully asked me again.

मुनय ऊचुः

Sages asked

भगवन्श्रोतुमिच्छामः स्वर्णकूटे शिवालये।
चातुर्मास्यव्रतेनैव किं वा फलमवाप्नुयात्॥२४॥

O Lord ! We want to listen to the religious merit that is attained by observing the Cātumāsya-vrata in the temple of Śiva in the mount Svarṇakūṭa.

तत्र[2] दानेन किं पुण्यं तपसा वाथ किं फलम्।
अन्नदानेन किं पुण्यं व्रतं केन समाचरेत्॥२५॥

What is the merit of making gift there ? What sort

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1. C. D. F. स्मर्त्तव्यं।
2. B. तदा।

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of righteousness is obtained by practising penance there? What is the religious merit of making a gift of food there and why should one observe *Cāturmāsya* and *vrata* there?

भरद्वाज उवाच

Bharadvāja replied

कथयामि महापुण्यं चातुर्मास्यविधिं[1] द्विजाः।
दिनेनैकेन क्षेत्रेऽस्मिन् काशीवासफलं मतम्[2] ॥२६॥

O Brahmins, I narrate before you the rules and regulations relating to the observance of very holy *Cāturmāsya*-vrata. Residence for a single day in this sacred place endows a person with the merit of residing in Kāśī.

करोत्येकाम्रके क्षेत्रे चातुर्मास्यन्तु यः पुमान्।
फलं काश्याः शतगुणं सहस्राधिकमाप्नुयात्॥२७॥

The man who observes *Cāturmāsya-vrata* in this holy Ekāmra-kṣetra gets hundred times or more than thousand times of merit residing in Kāśī.

केदारे यत्फलं प्रोक्तं यत् फलं पुरुषोत्तमे[3]।
तत्फलं कोटिगुणितं स्वर्णकूटाचले द्विजाः॥२८॥

O Brahmins ! The religious merit that one attains in the holy place Kedāra or Puruṣottama is multiplied by ten billion times on the mount Svarṇakūta.

कुरुक्षेत्रे चतुर्भिश्च ग्रहणे चन्द्रसूर्ययोः।

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1. F. ° व्रतम्।
2. B. लभेत्।
3. A. ° चातुर्मास्यां न संज्ञायः।

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एकाम्रे तत्फलं प्रोक्तं चातुर्मास्ये न संशयः।।२९।।

There is no doubt in it that the religious merit that one attains by residing in Kurukṣetra on the four days constituting lunar eclipse and solar eclipse, is attained by observing the *Cāturmāsya-vrata* in the holy Ekāmra-kṣetra.

गोदावर्यां तु गङ्गायां तपस्तप्त्वा तु यल्लभेत्।
तत्फलं तु दिनैकेन चातुर्मास्ये शिवालये।।३०।।

The merit that one acquires by practising penance on the bank of the river Gaṅgā and Godāvarī, is attained by observing the *Cāturmāsya-vrata* in the holy Ekāmra-kṣetra only in one day.

शयनान्तरमारभ्य यस्तस्मिन्निवसेन्नरः।
वारणस्याः प्रयागाच्च्यर्य फलं कोट्यधिकं लभेत्[1] ।।३१।।

The religous merit of residing in Vārāṇasī and Prayāga becomes more than ten million times by residing in the precincts of Lord Śiva in the holy Ekāmra-kṣetra during the ritual sleep of the deity.

यत्र सन्निहितो विष्णुर्वासवादिभिरावृतः।
कस्तस्य[2] शक्नुयाद् वक्तुं चातुर्मास्यफलं प्रति।।३२।।

Who is competent to narrate the religious merit acquired by observing the *Cāturmāsya-vrata* in a place where Lord Viṣṇu resides surrounded by divinities like Indra and others ?

कृतिवासस्तु यत्रास्ते देवदेवः सहोमया।
को वास्य शक्नुयाद् वक्तुं माहात्म्यं विधिविस्तरम्।।३३।।

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1. B. भवेत्। 2. B. D. कश्चतत्।

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Who is worthy of recounting the glory and detailed rules and regulations of this place where the great god Śiva resides in the company of Umā ?

युगान्यष्टौ तपस्तप्त्वा काश्यां सुब्रह्मदारुणम्।
या गतिस्तामवाप्नोति चातुर्मास्ये शिवालये॥३४॥

The merit that is attained by practising austere penance in Kāśī for a period of eight yugas, is attained by observing *Cāturmāsya-vrata* in the temple of Śiva.

यो हरेः शयनादूर्ध्वमेकाम्रे निवसेद्दिनम्।
या गतिः सांख्ययोगिनां[1] व्रजत्येतां गतिं स वै॥३५॥

The man who spends a single day in the precincts of Ekāmra-kṣetra after the Lord has got up from the bed gets the same merit which is available to the adherents of Sāṅkhya-yoga philosophy.

चातुर्मास्यविधिं वक्ष्ये शृणुध्वं द्विजसत्तमाः।
आषाढदशमीं शुक्लां प्राप्य संकल्पमाचरेत्॥३६॥

O eminent sages, listen to me, now I tell unto you the rules and regulations in connection with *Cāturmāsya-vrata*. On the tenth day of the lunar fortnight in the month of Aṣāḍha one should form the resolution (*saṁkalpam* for observing the *Cāturmāsya-vrata.*)

नवम्यामष्टतीर्थं च कुर्वीत सुसमाहितः।
वासुदेवपरो[2] भूत्वा इमं मन्त्रमुदीरयेत्॥३७॥

On the ninth day of lunar fortnight in the month of Āṣāḍha, in a composed state of mind, with the devotion to Vāsudeva, one should visit eight sacred places and

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1. B. D. योगेन।
2. A. C. E. पुरो।

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recite the following mantra.

आजन्मदुरितानां च क्षयाय मधुसूदनः।
अष्टतीर्थविधिं कुर्वे आज्ञापय जनार्दन।।३८।।

O Madhusūdana (slayer of Madhu) ! For destroying the sins committed since my birth, I am intent on adhering to rules and regulations connected with the visit of eight sacred places. O Janārdana, please permit me.

इत्यनुज्ञाप्य गोविन्दं ततो विन्दुसरो व्रजेत्।
तत्रापि वासुदेवञ्च इत्यनुज्ञामुदीरयेत्।।३९।।

Having thus informed Govinda one should go to the lake called Bindusarovara. There also one should ask for permission of Govinda in the following words.

वासुदेव! नमस्तुभ्यं वसुदेवात्मज प्रभो।
स्नातुमिच्छामि देवेश सिद्धिं मेऽत्र प्रकल्पय।।४०।।

O Vāsudeva, O the son of Vasudeva, O Lord, I bow down to you. O Lord of gods, I would like to take a dip in this lake. Please grant me success.

वासुदेवं प्रार्थयित्वा ततो न्यासं च विन्यसेत्।
हृदि स्कन्दं न्यसेद् विप्राः दक्षिणे नन्दिकेश्वरम्।।४१।।

After having offered his prayers to Vāsudeva one should begin mental assignment of various parts of one's body to different deities. O sags, the god Skanda should be assigned to the heart. Nandikeśvara should be assigned to the right side of the body.

वामभागे महाकालं पृष्ठे देवमनन्तकम्।
मूर्ध्नि न्यसेद्[1] वासुदेवमेवं न्यासञ्च कारयेत्।।४२।।

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1. A. देशे।

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Mahākāla should be assigned to the left and the deity Ananta to the back. Vāsudeva should be assigned to the head. Thus should be done mental assignment of various parts of body to the different divinities.

ततः शुद्धमना भूत्वा सपवित्र उदङ्मुखः।
नाभिमात्रे जले स्थित्वा इमं मन्त्रमुदीरयेत्।।४३।।

Then pure in mind, with a ring of Kuśa grass worn on the fourth finger one should recite the following mantra facing the north and standing in the water.

विन्दुह्रद ! नमस्तुभ्यं महादेवेन निर्मितः।
विश्ववन्द्य जगद्वीज मज्जयामि तवाम्भसि।।४४।।

Obeisance to you, O lake Bindusarovara ! You have been dug out by the great god. O all venerable! O source of the universe ! I take a dip in your waters.'

अनेन मन्त्रयोगेन स्नानं कृत्वा महीसुराः।
कृताञ्जलिपुटो भूत्वा मन्त्रेणानेन प्रार्थयेत्।।४५।।

After taking a dip by reciting this mantra, O Brahmins, with both palms joined together, one should offer the prayer by the said mantra.

एष विश्वेश्वरो देव एषैव मणिकार्णिका ।
कलावन्तर्हिता काशी मुक्तिरत्र न संशयः।।४६।।

This Lord is Viśvaeśvara, this is Maṇikārṇikā, the sacred Kāśī has disappeared in Kali-age and a dip here undoubtedly leads to liberation.

एवं स्नात्वा ह्रदवरे दृष्ट्वा देवं त्रिलोचनम्।
वायव्यां दिशि देवस्य व्रजेत् पापविनाशनम्।।४७।।

After taking a dip and after witnessing the vision of the three-eyed god Śiva in one's heart, one should

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proceed in the north-western direction of Lord Śiva (Trilocana), the destroyer of all sins.

देवस्याभिमुखो भूत्वा कृताञ्जलिपुटस्तदा।
कृतकृत्यो यतात्मासावनुज्ञां समुदीरयेत्।।४८।।

Facing the divinity with both his palms joined together he should control his sense organs, with his goal attained he should ask for permission in the following words.

सान्निध्यं भवता पूर्वमादिष्टं शूलपाणिना।
प्रतिपालय[1] चास्माकं निमज्जेऽहं ह्रदे तव।।४९।।

As per the command of yours, a trident holder, I came to your vicinity. Now I take a dip in your lake, please protect us.

इत्युच्चार्य जलं[2] गत्वा सपवित्र उदङ्मुखः।
हृदि ध्यात्वा विरूपाक्षं ततो मन्त्रमनुस्मरेत्[3]।।५०।।

Having uttered the above words, with a ring of Kuśa-grass worn on the fourth finger, one should enter the waters facing the north. And contemplating Lord Śiva in the heart one should recollect the following mantra.

ॐ जगद्वीज अनाद्यन्त अशरीर शरीरधृक्।
प्रसीद देव ईशान स्थिरा भक्तिरिहास्तु मे।।५१।।

O world-seed, without beginning and end ! Embodied even though bereft of the body ! O Lord Śiva! Be propitiated with me. Let me have steadfast devotion in you.

---

1. C. D. E. F. प्रतिपाद्य।
2. B हदं।
3. B. D मुदीरयेत्।

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मज्जये त्रीणि वाराणि पिवेत्तोयं षडक्षरम्।
ततो गत्वा प्रयत्येन पश्येत् त्रिभुवनेश्वरम्।।५२।।

Having chanted the above mantra of six syllables (Oṁ namaḥ Śivāya) one should take a dip in the waters three times and then one should sip the water three times; then he should go and meticulously view the Lord Śiva (the Lord of the three worlds)

अथैशान्यां दिशि विभो गङ्गायमुनसंज्ञका।।
तस्यास्तटं समासाद्य पूर्वानुज्ञामुदीरयेत्।।५३।।

Then proceeding in the north-eastern direction one should reach the river called Gaṅgā-Yamunā. Having reached the bank of that river one should repeat the permission of the Lord Śiva.

ततो जलान्तरं गत्वा सपवित्र उदङ्मुखः।
स्मृत्वा तु चण्डिकाकान्तं मन्त्रमेतमुदीरयेत्।।५४।।

Then having entered into the waters, with the ring of Kuśa-grass worn on the fourth finger, one should face the northern quatrer and recite the following mantra recollecting Lord Śiva (the Lord of Caṇḍīkā)

[1]गङ्गाधर नमस्तुभ्यं गङ्गायमुनसङ्गमे।
श्रुत्वात्र हितमत्यर्थं ब्रह्माविष्णुशिवात्मकम्।।५५।।

O Lord Śiva (the supporter of Gaṅgā), Obeisance to you; please listen to my prayer in this confluence of Gaṅgā and Yamunā and do me the utmost good which constitutes the essence of Brahmā, Viṣṇu and Śiva.

मन्त्रेणानेन वै स्नात्वा तत्र गङ्गां समर्चयेत्।

---

1. A. C. E. add ॐ ।

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ततः पश्येत् प्रयत्नेन लिङ्गं त्रिभुवनेश्वरम्।।५६।।

After having then a bath by reciting this mantra one should worship the river Gaṅgā. Then one should carefully get the view of the symbol of the Lord Śiva (the lord of three worlds)

अथैशान्यां दिशीशस्य कोटितीर्थमुदीरितम्।
पूर्वानुज्ञां तु वै स्मृत्वा ततो मन्त्रमुदीरयेत्।।५७।।

It is said that in north-eastern direction there are millions of holy shrines. Recollecting the previous permission obtained from the lord one should recite the following mantra.

[1]स्नातं जगदिदं कृत्स्नं यत्पुण्यं समुदाहृतम्।
तदिहाप्यक्षयं पुण्यं ममास्तु त्रिपुरान्तक।।५८।।

I have taken my bath. Let all the religious merits of this world be apportioned to me for all time to come, O slayer of Tripura !

स्नात्वैवं विधिवत्तत्र दृष्टवा त्रिभुवनेश्वरम्।
पूर्वस्यां दिशि देवस्य ततो ब्रह्मेश्वरं व्रजेत्।
स्मृत्वाप्यनुज्ञां पूर्वान्तु ततो मन्त्रमनुस्मरेत्।।५९।।

Thus having taken a bath and having viewed Lord Śiva (the lord of three worlds) in a prescribed manner one should proceed in the eastern direction of the Lord and go to lord Brahmeśvara. Having recollected the previous permission one should remember the following mantra.

ॐ नमः परमार्थाय प्रजानां पतये नमः।
यज्ञाङ्गसम्भवे कुण्डे मज्जयेऽहं तवाज्ञया।।६०।।

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1. A. adds ॐ।

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Oṁ obeisance to the suprme object. I bow down to you, O lord of creation ! As per your command I take a dip in the reservoir originating from the subsidiary sacrifice.

तत्र त्रिभुवनेशं तु दृष्ट्वा मेघेश्वरं व्रजेत्।
पूर्वानुज्ञां तु वै स्मृत्वा ततो मन्त्रमुदीरयेत्।।६१।।

After having viewed the lord of three worlds (Tribhuvaneśvara) one should go to Lord Megheśvara and having recollected the previous permission one should recite the following mantra.

ॐ नमः[1] शितिकण्ठाय पर्जन्यपतये नमः[2]।
प्रसीद सुमुखो नाथ[3] मज्जये त्वमुदीक्षसे।।६२।।

Oṁ Obeisance to the Lord Śiva (Śītikaṇṭha, the dark throated god). I bow down to Śiva, Parjanyapati. O lord! Be propitiated with me. In the very presence of yours, the auspicious lord, I take a dip in the waters.

स्नात्वा तु विधिनानेन दृष्ट्वा तं च कपर्द्दिनम्।
कौवेर्य्यां दिशि देवस्यालावुकं तीर्थमाव्रजेत्[4]।।६३।।

Having viewed the Lord Śiva (Kapardin) after a bath in the prescribed manner one should proceed to the north and reach the sacred place (tīrtha) known as Alāvuka.

समासाद्य तटं तस्य स्मृत्वानुज्ञां तु पूर्ववत्।
मज्जये त्रीणि वाराणि मन्तेणानेन वै द्विजाः।।६४।।

Having reached the bank of the Alāvuka stream and remembering the permission granted before, O Brahmins,

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1. B. E. नमस्ते।
2. D. omits this line.
3. B. D. देव।
4. D. ° मालभेत।

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one whould take three dips in course of reciting the following mantra.

ॐ नमोऽस्तु ध्यानयोगाय शाश्वताय कपर्द्दिने।
मनोरथफलावाप्तिं पुरयस्व महेश्वर !।।६५।।

Obeisance to the eternal Śiva (Kapardin-he who puts on braided and knotted hair), absorbed in profound meditation, O great lord! Let me attain my desired object.

ततो गत्वा महेशानं दृष्ट्वा त्रिभुवनेश्वरम्।
वन्दयित्वा नमस्कृत्वा व्रजेदुत्तरपर्वतम्।।६६।।

Therefrom one should go to great lord, the ruler of three worlds, and viewing the lord, one should go to the northern mount after adoring and paying obeisance to him.

रामेश्वर इति ख्यातस्तत्र स्नानं समाचरेत्।
अनुज्ञां पूर्ववत् स्मृत्वा मन्त्रमेतदुदीरयेत्।।६७।।

One should go to a sacred place known as Rāmeśvara situated on the northern mount. Having remembered the permission as before, one should recite the following mantra.

[1]वृषभस्योत्तरे शृङ्गे वरुणं वहसि दक्षिणे।
अशोकझरनामा त्वं पापं हर नमोऽस्तुते।।६८।।

On the left and right horns of the great bull you carry Varuṇa. You are known by the name Aśokajhara. Obeisance to you. Please destroy my sins.

विधिनानेन वै स्नात्वा दृष्ट्वा श्रीकृत्तिवाससम्।
सर्वपापक्षयादन्ते ज्योतिर्लोकमवाप्नुयात्[2]।।६९।।

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1. B. D. E. add ॐ।
2. B.° लिङ्गमवाप्नुयात्।

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Having bathed in that stream called Aśoka-jhara as per these prescribed rules one should get a view of Lord Śiva (Kṛitvāsas, the god covered with skin). After the destruction of all sins one should proceed to Jyotirloka.

एवं कृत्वाष्टतीर्थानि नवम्यां मुनिसत्तमाः।
दशम्यामेकभक्तं वा नक्तं वापि समाचरेत्।।७०।।

Thus having visited eight sacred spots on the ninth day, O pre-eminent sages, on the tenth day one should visit a devotee of Lord Śiva even at night.

रात्रौ तु शयनं कार्यं कुशानास्तीर्य्य भूतले।
दशम्यामष्टतीर्थं तु[1] कुर्याद् वाथ द्विजोत्तमाः।।७१।।

At night one should spread the Kuśa-grass on the earth and sleep upon it. Or O eminent sages, one should pay a visit to the eight tīrthas on the tenth day.

पुनः प्रभातसमये एकादश्यां विचक्षणः[2]।
कुर्याद् विन्दुसरः स्नानं वन्दनं श्रीरमापतेः।।७२।।

Again in the early morning of the eleventh day of the bright half of lunar fortnight a wise-person should take a bath in the lake Bindusarovara and adore Lord Viṣṇu (Ramāpati, the Lord of Ramā)

मौनी पूर्वमुखो भूत्वा ध्यात्वा श्रीचक्रिणं हृदि।
अनुज्ञाप्य जगन्नाथं ततः संकल्पमाचरेत्।।७३।।

Facing the eastern direction silently one should meditate Viṣṇu on (Śrī Cakrī, the holder of the discus) in one's heart. With permission from Lord Jagannātha one should take the following solemn vow for performing the religious observance.

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1. B. D. च।
2. B.Omits this line.

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निर्विहने न यथा विष्णो चातुर्मास्यव्रतं मम।
भवेत्तथा कुरुष्वाशु पापघ्नं पुण्यवृंहणम्[1]।।७४।।

O Lord Viṣṇu ! The *Cāturmāsya-Vrata* immediately destroys the sins and enchances the religious merit. Please help me so that I observe the *Cāturmāsya-Vrata* without any hindrance.

एकादश्यां यतात्मासावनुज्ञाप्येत्थमच्युतम्।
गणानां त्वेति मन्त्रेणविघ्नराजं समर्चयेत्।।७५।।

On the eleventh day of the bright half of the lunar fortnight the person with senses under control should thus get the consent of Lord Viṣṇu (Acyuta the imperishable) and should worship Lord Gaṇeśa by reciting the mantra *'gaṇānāṁtvā...*

विघ्नराजं समर्च्याथ[2] एकाम्रेश्वरसान्निधौ।
यथाकामेन संकल्पं ततः कुर्याच्च वै व्रती।।७६।।

After the adoration of Gaṇeśa, the person engaged in religious observance, should go to the vicinity of Ekāmreśvara and take a solemn vow there according to his desires.

ततः प्रतिदिनं विप्राः स्नानं कुर्यात् ह्रदोत्तमे।
दर्शनं प्रत्यहं कुर्याद् व्रती श्रीकृतिवाससम्।।७७।।

Since then the person engaged in religious observance, O sages, should everyday take a bath in the best of the lakes i.e., Bindusarovara and daily have a view of Lord Śiva (Kṛtivāsas, the god covered with a skin).

देव्याः पादहरायास्तु तथानन्तस्य भो द्विजाः।

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1. A. E. वर्द्धनम्। 2. E. समभ्यर्च्य।

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भेदं न कारयेद्धीमान् ब्रह्मणः कृतिवाससः।।७८।।

A wise person should never make a difference between the goddess Pādaharā and the Lord Ananta. Likewise O sages, there should be no difference between Brahman and Lord Śiva (Kṛtivāsas, the god covered with a skin).

एषां तु दर्शनं कुर्यात् प्रत्यहं व्रतिनां वरः।
वर्जयेत् प्रथमे मासि शाकं विगतमत्सरः।।७९।।

The foremost of the persons engaged in religious observance should everyday pay a visit to all these gods. In the first month (i.e., in the month of Śrāvaṇa) the person free from envy and jealousy should avoid vegetables consisting of leaves.

दधि वर्ज्यं भाद्रवे तु आश्विने वर्जयेत् पयः।
कार्तिके मासि संप्राप्ते वर्ज्या माषा द्विजोत्तमाः।।८०।।

O eminent sages, in the month of Bhādra, thick sour milk should be avoided. In the months of Āśvina and Kārtika, milk and beans should respectively abe avoided.

दीपदानं च[1] वै कुर्याच्छिवमुद्दिश्य प्रत्यहम्[2]।
स तु[3] स्त्रियं न वीक्षेत वर्जयेत्तैलमामिषम्।।८१।।

The person observing the *Cāturmāsya-Vrata* should offer a lamp in honour of Śiva everyday; besides he should never look at women and avoid oil and flesh or fish.

नयेत्तु[4] कार्तिकं मासं दीक्षया ब्रह्मचारिणः।

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1. B. D. तु।
2. B. D. नित्यशः।
3. All MSS. read स्यात्; reading emended.
4. D. नयेयुः।

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क्षुधार्त्तेभ्योऽन्नदानं[1] च कर्त्तव्यं व्रतिना सदा।।८२।।

One should spend the whole month of Kārtika by initiating oneself like a brahmacārin. The person engaged in religious observance should make gifts of food to the hungry in that month of Kārtika.

अन्यतीर्थात् सहस्रन्तु पुण्यं यस्मादुदाहृतम्।
तस्मादन्नप्रदे ह्यस्मिन्[2] क्षेत्रे मुक्तिः करे स्थिता।।८३।।

As this sacred place is thousand times holier than other sacred places, the gift of food here definitely leads to liberation.

अन्नंप्रतिदिनं विप्राः ! दातव्यं पुण्यमिच्छता।
सर्वं तु विफलं तस्य क्षेत्रेऽस्मिन् विमुखेऽतिथौ[3]।।८४।।

O sages, a person desirous of religous merit should daily make gifts of food. All his observances go in vain in case a guest is desappointed in this holy place.

सर्वदानादन्नदानं विशेषं समुदाहृतम्।
तस्माद् विप्राः क्षेत्रवरे ह्यन्नदः सर्वदानदः।।८५।।

Of all the gifts, the gift of food is said to have special significance. Therefore, O sages, in this prime holy land the person making a gift of food is regarded as the giver of everything.

अन्नदानात् परं दानं न भूतं न भविष्यति।
गजाश्वरथदानेभ्यो ह्यन्नदानं विशिष्यते।।८६।।

Neither there was nor there will be any gift more precious than the gift of food. Even the gift of food

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1. B. D. ° भोज्यदानं।
2. B. D.° प्रदातुश्च।
3. F. त्वसौ।

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excels the gift more precious than the gift of food. Even the gift of food excels the gift of elephant, horses and chariots.

अन्नदं सर्वदं प्राहुः पुरा विद्यां[1] विचक्षणाः।
अन्नदानं सदाकाले[2] कर्त्तव्यं शिवसद्मनि।।८७।।

In days of yore learned and experienced persons had declared a giver of food to be the giver of everything. In the sacred precincts of Lord Śiva at all times there should be gift of food.

चातुर्मास्यव्रतं विप्रा य एवं कुरुते पुमान्।
नारी वाथ द्विजश्रेष्ठः स मोक्षं लभते ध्रुवम्।।८८।।

A person whether he is a Brahmin (first of the twice born) or a female, O sages, if habituated to observe *Cāturmāsya-Vrata* is sure to attain liberation.

दिने दिनेऽश्वमेधस्य फलमाप्नोति मानवः।
राजसूयस्य यज्ञस्य कार्तिके समुदाहृतम्।।८९।।

Each and everyday a man gets the religious merit of performing a horse sacrifice. But the religious merit of performing a Rājasūya sacrifice is attained in just a single month i.e. Kārtika.

धर्मार्थकामी धर्मार्थानवाप्नोति[3] न संशयः।
वेदज्ञो ब्राह्मणः धीमान् राजा च विजयी भवेत्
वैश्यो धनसमृद्धः स्याच्छूद्रः सद्गतिमाप्नुयात्[4]।।९०।।

A man desirous of religious merit, wealth and

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1. A. C. विदा, D. विप्रा।
2. B. D. सर्वकाले।
3. B. D. मोक्षार्थनवाप्नोति।
4. B. D. सुखमवाप्नुयात्।

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pleasure undoubtedly attains all these three (religous merit, wealth and pleasure) by observing the religious vow in the month of Kārtika. A Brahmin propitiating Vedas becomes wise and intelligent, likewise a king becomes victorious in all his undertakings. A Vaiśya becomes rich and prosperous and a Śudra acquires position in the society.

चातुर्मास्ये द्विजश्रेष्ठाः सर्वपापक्षयं भवेत्।
अन्यक्षेत्र[1] कृतं पापं शिवसद्मनि[2] नाशयेत्॥९१॥

O eminent sages, by observing the *Cāturmāsya-Vrata* all the sins are destroyed. In the holy precinct of Lord Śiva one should destroy the sins which have accrued in some other holy places.

ब्रह्महत्यादिपापानि अन्य[3] क्षेत्रकृतानि च।
क्षयमायान्ति क्षेत्रेऽस्मिन् प्रविष्टे नरसत्तमाः॥९२॥

O most respectable sages, the sins for committing heinous crimes like the murder of a Brahmin etc., in some other holy land are destroyed just by entering this holy land (of Ekāmra).

अन्यक्षेत्रकृतं पापं स्वर्णकूटे विनश्यति।
स्वर्णकूटे कृतं पापं वज्रलेपो भवेद् ध्रुवम्[4]॥९३॥

The sins accruing for committing heinous crimes in some other holy land are destroyed in the sacred Svarṇakūṭa. But the sins accruing in the holy precincts of Svarṇakūṭa are difficult to wash off.

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1. B. D. क्षेत्रे।
2. D. adds वि।
3. B. चान्य।
4. B. D. वज्रलेपो भविष्यति।

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ऋषय ऊचुः

The Sages said

अस्मिन् क्षेत्रे कृतं पापं वज्रलेपो भवेदिति[1]।
त्वयोक्तं न द्विजश्रेष्ठ तत् क्षयं केन वा भवेत्॥९४॥

As you have said, the sins accruing in this holy land (of Svarṇakūṭa) are difficult to wash off. Then please tell us how these sins will be washed off.

भरद्वाज उवाच

Bharadvāja replied

माघे मासे कृष्ण पक्षे चतुर्दश्यां द्विजोत्तमाः।
क्षेत्रे[2] प्रदक्षिणं कुर्याद् यो नरः संयतात्मवान्॥९५॥

देवस्य दक्षिणे पूर्वे पाश्चिमे चोत्तरे तथा।
क्रोशमात्रं परं क्षेत्रं शिवस्य परमेष्ठिनः॥९६॥

The circumference of the holy place of Lord Śiva comes to one krośa; O best of the sages, on the fourteenth day of the dark half of the month Māgha a man who has controlled his senses should circumambulate the supreme Lord Śiva. In course of circumambulation he should cover this entire krośa passing from the east to the south, from the south to the west and from the west to the north (95-96).

प्रदक्षिणं च यः कुर्यान्मेरुं सूर्य इवापरः।
तस्य क्षेत्रकृतं पापं विनश्यति न संशयः॥९७॥

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1. B. D. भविष्यति।
2. B. E. क्षेत्र।

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Like the Sun rotating round the Mount Meru, any other man who circumambulates (the entire krośa covering the holy place of Lord Śiva), the sins committed by him in course of residing in this holy place are destroyed. There is no doubt in it.

तत्र मौनी भवेद्धीमान् कुर्यादनशनं व्रतम्।
एकेनैव दिनेनैव[1] कुर्य्याच्चैव प्रदक्षिणम्॥९८॥

A wise and intelligent person should remain on fast and having observed complete silence he should circumambulate the holy spot of Lord Śiva in a single day.

नैव तिष्ठेत् क्षणमपि न हास्यं नैव रोदनम्।
हास्ये च रोदने विप्राः विफलं वै प्रदक्षिणम्॥९९॥

During cicumambulation the person should never halt for a minute; he should desist from laughing and weeping. Laughing or weeping, O sages, surely makes the circumambulation fruitless.

प्रदक्षिणेन चैकेन कोटिजन्माघनाशनम्।
द्वितीयेन द्वितीयस्य तृतीयेन त्रिजन्मनः॥१००॥

By circumambulating the holy place of Lord Śiva only once one has his sins destroyed committed in past ten million births. By circumambulating for the second time and the third time, one has one's sins destroyed in one's second and third birth.

एकाम्रकृतपापानां क्षयाय द्विजसत्तमाः।
क्षेत्रप्रदक्षिणमृते नान्यः पन्थास्तु विद्यते॥१०१॥

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1. B. एकेन दिवसेनैव।

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O best of the Brahmins, for destroying the sins committed in the holy land of Ekāmra, there is no other means except circumambulation of this holy land (kṣetra).

अन्यतीर्थकृतं पापं स्वर्णकूटे विनाशयेत्।
स्वर्णकूटकृतं पापं विनश्यति प्रदक्षिणे॥१०२॥

Sins committed in other holy places should be destroyed in Svarṇakūṭa. Sins committed in Svarṇakūṭa can be destroyed only by circumambulation.

इतिश्रीकपिलसंहितायां भरद्वाजऋषि[1] संवादे चातुर्मास्यव्रतविधानं नाम अष्टादशोऽध्यायः।

Thus ends the Eighteenth Chapter of *Kapila-Sāṁhitā* entitled " The observance of *Cāturmāsya-Vrata* as narrated in the dialogue between Bharadvāja and the Sages".

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1. B. D. मुनि।

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ऊनविंशोऽध्यायः

मुनय ऊचुः

The sages said

तस्मिन् क्षेत्रे द्विजश्रेष्ठ ! का का यात्राः समीरिताः
संक्षेपेण तु ता यात्रास्त्वमस्मान् कथयाशु भो !।।१।।

O best of the Brahmins, what were the different types of festivals celebrated in that holy land? Please briefly narrate to us those different types of festivals.

भरद्वाज उवाच

Bharadvāja replied

तस्मिन्नेकाम्रकवने सप्तयात्राः प्रकीर्तिताः।
अहं ताः कथयिष्यामि शृणुध्वं मुनिपुङ्गवाः[1] ।।२।।

Seven different types of festivals are well known in that Ekāmra forest. O best of the sages, listen to the account I narrate to you.

मार्गशीर्षे कृष्णपक्षे यदा स्यात् प्रथमाष्टमी।
तत्र[2] यात्रा समुद्दिष्टा देवदेवेन शम्भुना।।३।।

In the dark-half of the month of Mārgaśīrṣa on the day of Prathamāṣṭamī Lord Śiva, the god of gods is

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1. B. D. सत्तमाः।
2. A. C. ततो।

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supposed to start on pilgrimage.

आज्ञां वरुणभूपाय पुरा शम्भुः प्रदत्तवान्।
समीपं तव[1] लिङ्गस्य यास्यामि प्रथमाष्टमीम्।४।।

In ancient times Lord Śiva had given the command to Lord Varuṇa, "On the day of Prathamāṣṭamī I proceed near your image".

ततः प्रभृति भो विप्रा यात्रैका प्रथमाष्टमी[2]।
तत्र स्नानं जपो दानमक्षयं पापनाशनम्।।५।।

Since that day (i.e., Prathamāṣṭamī) the unique festival of Prathamāṣṭamī starts. A dip in the waters, muttering of prayers and gifts lead to destruction of the sins of all times.

अथान्यामभिधास्यामि यात्रां पापप्रणाशिनीम्।
भास्कराय पुरा विप्रा आज्ञा दत्ता तु शम्भुना।।६।।

Then I tell you about another festival which is destructive of sins. In ancient times, O wise seers, Lord Śiva had given this command to the Sun-god.

शृणु मद्वचनं हंस ! तव प्रीत्या वदाम्यहम्।
यात्रां पापघ्नमतुलां माघशुक्ला तु सप्तमी।।७।।

Please listen to my words, O Sun-god, out of extreme pleasure I narrate to you. On the seventh day of the bright half of the month of Māgha that unique festival destructive of all sins is to be celebrated.

*तस्यां तिथौ सहस्रांशो तव[3] लिङ्गस्य सन्निधिम्।

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1. D. मम।
2. B. Omits this line.
3. B. D. मम।
* A. omits from तस्यां तिथौ . to तवाम्भसि (from verse & to 15).

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यास्यामि च प्रदास्यामि[1] लोकानां फलमुत्तमम्॥८॥

On that particular *tithi* (lunar day), O Sun-god, I will proceed to the vicinity of your image and give the best of fruits to the peple.

तिलदानं तु तत्रैव महापुण्यप्रदायकम्।
तत्र[2] श्रीभास्करेशस्य पूजनं मुक्तिलक्षणम्॥९॥

Gift of *tila-seeds* there (in the vicinity of the image of the Sun-god) leads to great religious merit. Besides, the adoration to the Sun-god there forebodes liberation.

अथान्यां च प्रवक्ष्यामि कपिलस्य महात्मनः।
लिङ्गस्य सन्निधानञ्च देवदेवस्य शूलिनः॥१०॥

Then I tell you about the other festivals relating to the great Kapila. Lord Śiva is to go on a pilgrimage into the neighbourhood of the image of Kapila.

कपिले पूजिते लिङ्गे वरो दत्तः कपर्दिना।
अत्राहं सर्वभावेन पूजां गृह्णामि वै मुने॥११॥

When the image of Kapila was adored, Lord Śiva had granted this boon, O sage Kapila, here I will accept the adoration in full-form.

फाल्गुनस्य सिते पक्षे यदा स्यात् सौरिवासरः।
तत्र यात्रां करिष्यामि सनन्दिस्तु सहोमया॥१२॥

In the bright half of the month of Phālguna, when it is a Saturday, I will start on a pilgrimage in the company of Nandī, and my consort Umā.

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1. B. D. स्थाप्यसि त्वं दास्यसि च।
2. C. तस्य
3. B. D. E. तत्राहं।

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प्राणिनां तत्र दास्यामि वाञ्छितं फलमुत्तमम्।
पितृणां[1] कपिले क्षेत्रे भोक्तृणां च विशेषतः॥१३॥

Then in the holy land of Kapila I will give the best desired objects to the people, to the dead-ancestors and specially to the pilgrims waiting for food.

तैलं दत्वा शिरोगात्रे मज्जनं कापिले ह्रदे।
मन्त्रेणानेन विधिवत्तत्र स्नानं समाचरेत्॥१४॥

After anointing the head and the body with oil one should take a dip in the pool named after Kapila; and one should take a regular bath there by reciting the following mantra.

[2]नमः कपिलतीर्थाङ्ग गङ्गाम्बुधिफलप्रद।
पापं नाशय मे तीर्थ मज्जयेऽहं तवाम्भसि॥१५॥

O the holy pool Kapila, the giver of the result of bathing in the Ganges and the Ocean, please desttroy all my sins, I now take a dip in your waters.

इति मन्त्रं समुच्चार्य तत्र स्नानं समाचरेत्।
ब्रह्महत्यादिपापानि नाशयेन्नात्र संशयः॥१६॥

One should take a dip there (in the pool-Kapila) after chanting the mantra referred to above. There is no doubt that it leads to the destruction of all sins like the murder of a Brahmin etc.

एवमुक्त्वा तु भगवान् तत्रैवान्तरधीयत।
अथान्ययात्रां वक्ष्यामि अशोकाख्यां महाफलाम्॥१७॥

Having thus said, Lord Śiva Vasnished then and

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1. A. E. F. पक्तृणां।
2. E. F. add ॐ।

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there. Now I narrate to you the other festival called Aśokāṣṭamī (i.e., the festival held on the eighth day of first half of Caitra), which yields rewards.

राघवाय पुरा विप्राः प्रसन्नो भगवानभूत्।
उवाच मधुरं वाक्यं वाक्यज्ञश्चोत्तमौजसम्॥१८॥

O sages, in the days of yore, kindly disposed towards Rāma (the scion of the Raghu-race) Lord Śiva learned in speech told the sweet and most beautiful words with vigour.

राम राम महाबाहो मद्वाक्यं शृणु राघव।
मोक्षाय सर्वभूतानां वक्ष्ये यात्रां महाफलाम्॥१९॥

O long armed Rāma, scion of the Raghu-race, now I would tell you the festival to be celebrated on the eight day of the month of Caitra which yields rich rewards and which results in the liberation of all beings. Please listen to me.

चैत्रेमासे च सम्प्राते यदा शुक्लाष्टमी भवेत्।
यास्ये गिरिजया सार्द्धं तवलिङ्गस्य सन्निधिम्॥२०॥

In the month of Caitra on the eighth day of the lunar fortnight along with Pārvatī (the daughter of the personified Himālayas) I start on a pilgrimage to the vicinity of your image.

रथस्थं तत्र मां दृष्ट्वा ब्रह्महत्यादिपातकैः।
मुच्यते नात्र सन्देहस्त्वपि[1] चाण्डालयोनिजः[2]॥२१॥

Then beholding me seated in the chariot all beings including even those of the lowest and the most despised

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1. A. C. सन्देहः अपि।
2. °देह।

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Caṇḍālas will be free from sins like the murder of a Brahmin etc. There is no doubt in it.

ततः प्रभृति भो विप्राः अशोकाख्या महाफला।
अथान्यांच प्रवक्ष्यामि यात्रां दमनभञ्जिकाम्॥२२॥

Since that time (I am seated on the chariot) begins the Aśoka-festival which yields rich rewards. Then I will tell you about the other festival called Damanabhañjikā (a kind of sport referring to the breaking of Damana-flowers, see *Kāmasūtra of Vātsyāyana, 1.4*).

चैत्रे[1] शुक्लचतुर्दश्यां[2] दमनेनार्चयेच्छिवम्।
सर्वपापविनिर्मुक्तः शिवलोकं व्रजेद्ध्रुवम्॥२३॥

By adoring Lord Śiva with Damana flowers on the fourteenth day of the bright half of Caitra, released of all sins, one definitely goes to the abode of Lord Śiva.

विशेषेण तु[3] कर्त्तव्या श्रीतीर्थेश्वरसन्निधौ।
यात्रामथान्यां वक्ष्येऽहं पर्शुरामस्य सन्निधौ[4]॥२४॥

The adoration of Lord Śiva is specially conducted in the neighbourhood of Śri Tīrtheśvara. Now I tell you about another festival which is to be conducted in the vicinity of Parśurāma.

रामेण पूजितं यच्च श्रीरामेश्वरसञ्ज्ञकम्।
तदेव लिङ्गं रामस्य जामदग्न्यस्य सम्मतम्।
आषाढस्य च शुक्लायामष्टम्यां परिकीर्त्तिता॥२५॥

That very image is known as Śri Rāmeśvara, previously adored by Śrī Rāma and Paraśurāma (son of

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1. D. चत्रैस्य।
2. D. ° द्वादश्यां
3. B. D. च।
4. B. omits this line.

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Jamadagni) agreed to it. This festival celebrated on the eighth day on the lunar fortnight in the month of Āṣāḍha is well known.

जामदग्न्याय रामाय पुरा दत्तवरो हरः।
प्राणिनां पापनाशाय यास्येऽहं तव सन्निधौ।।२६।।

In ancient times Lord Śiva had granted this boon to Rāma the son of Jamadagni, "for destroying the sins of all beings I will go on a pilgrimage to your neighbourhood".

अथान्यामभिधास्यामि द्वितीयाख्यां महाफलाम्।
शुक्लपक्षे द्वितीयायां कार्तिकस्य विशेषतः।
यात्रा कामप्रदा विप्राः श्रीयमेश्वरसन्निधौ[1]।।२७।।

Now I will tell you about another festival named as 'Dvitīyā', which is endowed with great results. On the second day of the bright half of a month specially of Kārtika, O sages, a pilgrimage in the vicinity of Śrī Yameśvara fulfils all one's desires.

इत्येताः सप्तयात्रास्तु कथिता मे महाव्रताः।
अतः किमधिकं विप्राः पुराणं श्रोतुमिच्छथ।।२८।।

Thus O ascetics, I have narrated to you these seven festivals. What more, O sages, would you like to hear of this ancient lore ?

कपिल उवाच

Kapila said

तस्योक्तमिदमाकर्ण्य भरद्वाजस्य ते तदा।

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1. B. D. श्रीरामेश्वर °।

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आनन्दाश्रुजलैर्युक्ता गमनं चक्रिरे वनम्।।२९।।

Then having listened to the words of Bharadvāja as said by him; with tears of joy flowing from their eyes the sages proceeded to the forest.

आद्ये च दिवसे सर्वे[1] प्रापुः वाराणसीं पुरीम्।
स्नात्वा च जान्हवीतोये ददृशुर्लिङ्गमुत्तमम्।।३०।।

On the first day all of them proceeded to the city Vārāṇasī and having taken a dip in the waters of Ganges, they visited the supermost image of Lord Śiva.

ततस्ते हर्षमतुलमवापुर्मुनि[2] सत्तमाः।
पुनस्तं पूजयामासुर्देवदेवं महेश्वरम्।।३१।।

All these most righteous sages were extremely delighted and once again worshipped Lord Śiva, the god of gods.

द्वितीये दिवसे चैव गयां प्रापुर्महीसुराः।
पिण्डदानादिकं तत्र गदाधरकरे कृतम्।।३२।।

On the second day the Brahmins reached Gayā and in honour of deceased ancestors they offered balls of rice and flowers etc., in the hands of Gadādhara.

ततो बहुदिने ते च[3] प्रापुर्विरजमण्डलम्।
स्नात्वा वैतरणीतोये ददृशुः क्रोडरूपिणम्।।३३।।

Then after a gap of many days they reached the region of the goddess Virajā. Having taken a dip in the waters of the river Vaitaraṇī, they had the vision in the form of a boar.

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1. E. प्राप्ते। 2. B. C. E. नृप। 3. E. चैव।

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ततस्ते[1] विरजां देवीं देवं मुक्तेश्वरं हरम्।
आखण्डलेश्वरं चैव त्रिलोचनमहेश्वरम्[2]॥३४॥

Afterwards they could have the sight of goddess Virajā, Lord Mukteśvara, God Ākhaṇḍaleśvara and three-eyed Lord Śiva.

ततो ब्राह्मीं नदीं प्रापुः स्नानं तत्र प्रचक्रिरे।
पितॄन् देवांश्च संतर्प्य पिण्डदानं प्रचक्रिरे[3]॥३५॥

Then after reaching the river Brāhmaṇī they took a dip there, presented libations of water and balls of the deceased ancestors and the divinities.

ततो महानदीं प्राप्य पूर्वसागरगामिनीम्।
सर्वपापक्षयकारीं स्नानं चक्रुर्द्विजोत्तमाः॥३६॥

Then the best of the Brahmins reached the river Mahānadī flowing to the eastern sea. They took a dip there which is destructive of all sins.

तृतीये दिवसे राजन्[4] ! प्रापुरेकाम्रकं वनम्।
तत्र गत्वा मुनिश्रेष्ठाः आश्रमाणि विलोक्य च ॥३७॥

On the third day, O king, the best of the sages reached the Ekāmra forest where they noticed hermitages.

सिद्धाश्रमं समाश्रित्य[5] प्रापुर्मुक्तिं महीपते।
एवं तीर्थे नृपश्रेष्ठ[6] ! वरिष्ठे पुष्करे पुरा॥३८॥
ऋषीणां चैव संवादं भरद्वाजेन धीमता।

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1. E. तत्रते।
2. B. D. omit this line.
3. B. omits this line.
4. B. D. प्राप्ते।
5. D. समासाद्य।
6. B. तस्मिन् क्षेत्रे मुनिश्रेष्ठ।

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कथितं तव तुष्टचर्थमुत्कलं देशमुत्तमम्।
इदानीं च महीपाल किमन्यत् श्रोतुमिच्छसि।।३९।।

Then by resorting to the Siddhāśrama, O king, they attained liberation. Thus, O best of the kings, in ancient times, in the excellent holy pool in a beautiful country of Utkal there was the conversation of Intelligent Bharadvāja with sages which I narrated to you for your satisfaction. Now O king, please tell me what more you want to hear (38-39).

यं इदं परमं पुण्यं माहात्म्यं चोत्कलस्य च।
शृणोति हृष्टरोमा सन् स पुण्यां गतिमाप्नुयात्।।४०।।

One who listens to the very holy and glorious account of the country of Utkal, with the hairs of his body thrilling with rapture attains a righteous state.

य इदं चोत्कलाख्यानं पठते नरसत्तमाः।
स याति परमं स्थानं देवादीनां च दुर्लभम्।।४१।।

The most rightous man who reads this account of the country of Utka, attains the highest abode difficult to be attained by the gods etc.

उत्कलस्य च माहात्म्यं ये शृण्वन्ति महीपते।
गोसहस्रस्य दत्तस्य ते नराः फलमाप्नुयुः[1]।।४२।।

O king, those who listen to the glory and greatness of the country of Utkal, attain the reward of making a gift of thousand cows.

यास्त्विदं परमं पुण्यं शृणोति नरसत्तमः[2]।
तस्य धर्मे स्थिता बुद्धिर्न च्यवेत[3] कदाचन।।४३।।

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1. E. ° नराः फलमवाप्नुयुः। 2. B. नृपसत्तमः 3. B. C. प्लवेत।

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The most virtuous man who listens to this very holy account has his intelligence centred in righteousness from which there is seldom any lapse.

इतिश्रीकपिलसंहितायां भरद्वाजऋषिसंवादे ऋषीणां मुक्तिप्राप्तिर्नाम ऊनविंशोऽध्यायः।

Thus ends the Nineteenth Chapter of *Kapila-Saṃhitā* entitled " The attainment of Liberation of sages in the dialogue between Bharadvāja and the sages".

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विंशोऽध्यायः

सत्यजिदुवाच

Satyajit said

श्रुतानि धर्माणि पुरातनानि श्रुतानि क्षेत्राणि च पावनानि[1]।
श्रुतानि तीर्थानि बहुनि मेऽद्य पुनः[2] किमास्ते[3] वद तत्र देशे॥१॥

I have heard old religious anecdotes; I have heard of sacred places of pilgrimage and also I have heard of many holy places and shrines. Please tell me again about anything else existing in that country.

कपिल उवाच

Kapila said

फलदानि च क्षेत्राणि कथितानि मया पुरा।
इदानीं कथयिष्यामि शृणु त्वमवनीपते॥२॥

Previously I have told you about the places of pilgrimage which yield meritorious results. O king, now listen to me what I say.

कथिता या पुरा राजन् बहुपुण्या[4] महानदी।
तस्यास्तु तनया ख्याता दक्षिणे दक्षिणंगमा॥३॥

Previously I have told you about the very auspicious river Mahānadī. The river in the south which flows in

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1. A. F. नदीवनानि।
2. B. D. किमस्ति।
3. B. वान्यत्।
4. B. C. D. F. बह्वघघ्नी।

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the sourthern direction is known as her daughter.

सा नदी भृगुणाऽनीता तपसा[1] भावितात्मना[2]।
ततः सा भार्गवी ख्याता गोसहस्रफलप्रदा।४।।

That river was made to flow by the power of penance of Bhṛgu who had perceived the supreme soul. Therefore, she was called Bhārgavī, a dip in whose waters gives the merit of the gift of a thousand cows.

सिद्धेश्वरसमीपाच्च[3] तथा सिद्धेश्वरावधि।
भार्गवी भृगुणानीता गङ्गासमफलप्रदा[4]।।५।।

Bhārgavī, who was made to flow by Bhṛgu stretches from Siddheśvara to Siddheśvara, in point of yielding religious merit it stands on a same footing with river Ganges.

तस्यास्तटे महीपाल ! यत्र स्याच्छिवलिङ्गकम्।
तत्र सा मोक्षदा ख्याता[5] ह्याभिमुख्ये विशेषतः।।६।।

The river Bhārgavī, O king, grants liberation whenever on its bank there is the image of Lord Śiva, specially where the river flows in front of the Lord.

स्नानमन्त्रं निबोध त्वं पुण्यं नृपतिसत्तम।
विफलं भवति स्नानं स्नानमन्त्रमृते यतः।।७।।

O most righteous king ! You please know about the holy prayer to be recited at the bathing time as without the recitation of prayer at the time of bath, a bath is useless.

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1. B. C. D. F. तपसे ।
2. A. च महात्मना।
3. B. D. ° समासाद्य।
4. B. C. D. F. फलायते।
5. D. प्रोक्ता ।

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[1]भृगुकन्ये ! नमस्तुभ्यं गोसहस्रफलप्रदे।
पापानि विलयं यान्तु मज्जते तव वारिणि।।८।।

O daughter of Bhṛgu, granter of the furit of a gift of thousand cows! I take a dip in your waters. May all my sins be destroyed.

इत्युक्त्वा मज्जयेत्तस्यां तर्पयेत् पितृदेवताः।
प्राप्नोति परमं स्थानमेकविंशतिपुरुषैः[2]।।९।।

Having uttered this mantra one should take a dip in her waters and present libations of waters in honour of deceased ancestors and divinities. By doing this one attains supreme abode for tewntyone generations.

तस्यास्तु[3] तनया राजन् पुष्पभद्रेति विश्रुता।
पूर्वस्यां दिशि सा ख्याता पूर्वसागरगामिनी।।१०।।

O king, the daughter of that river Bhārgavī is well known as Puṣpabhadrā. In the estern region she flows and meets the eastern sea.

तस्यां स्नानं महीपाल कार्तिके सर्वकामदम्।
तथा माघे तथाषाढे फालगुने च विशेषतः।।११।।

A dip in that river in the month of Kārtika, Māgha, Āṣāḍha and specially in Phālugna yields all one's desires.

पुष्पभद्रा नदी यातु सा कृष्णा नात्र संशयः।
शम्बरं निर्मलं यस्या[4] वाञ्छन्ति पितृदेवताः ।।१२।।

There is no doubt that the river Puṣpabhadrā is no other but the river Kṛṣṇā the manes of the deceased

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1. C. adds ॐ।
2. E.° एकविंशतिभिः कुलैः।
3. A. अस्यास्तु।
4. E. दृष्टवा।

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ancestors and the divinities are very desirous of getting libations of pure water of this river.

*पवित्रमतुलं यस्य जलं परमपावनं।
वाञ्छन्ति पितरो नित्यं पुष्पभद्राजलं शुचि।।१३।।

The manes of the deceased ancestors are daily desirous of getting libations of incomparably sacred water of Puṣpabhadrā which is very holy.

वैकुण्ठे कल्पवृक्षस्य सुरभीशीर्षघर्षणात्।
शाखाया गलितं पुष्पं पपात पृथिवीतले।।१४।।

When the head of the divine cow Surabhī struck against the Kapila-tree of Vailkuṇṭha, a flower from its branch fell down on the earth.

एकाम्रकाननस्यान्ते मङ्गलायाः समीपतः।
तत्पुष्पं शम्भुनानीतमादरेण सरित्कृता।।१५।।

That flower which had fallen in the vicinity of goddess Maṅgalā inside the boarder of Ekāmra forest, with due regard was procured by Śiva, the Lord who had made the river flow.

सर्वलोकोपकाराय सर्वपापहरा नदी।
मुनीनामाश्रमैर्युक्ता स्वच्छतोया सुनिर्मला।।१६।।

For the good of all people the river is destructive of all sins. With its very clear transparent water the river has quite a few hermitages on its bank.

स्वर्णवालुकया च्छिन्ना पूर्वसागरगामिनी।
अमृतदा महापुण्या सर्वसम्पत् प्रदायिनी।।१७।।

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* C. E. F. omit from पवित्रमतुलं to न संशयः (from verse 13 to 36).

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Interrupted by golden sand, the river flowing to the eastern sea is very holy; as giver of liberation it bestows all sorts of fortunes.

तस्या जले स्नानमात्रं[1] ये कुर्वन्ति नरोत्तमाः।
ते यान्ति त्रिदिवं भित्त्वा ज्योतिर्लोक[2] मनामयम् ॥१८॥

The most righteous men who take a dip in her waters, go to the most sacred heaven passing through the celestial world.

पुष्पभद्रेति विख्याता सर्वपापहरा नदी।
तस्यास्तीरे नरो यस्तु प्राणान् संत्यजते किल।
श्वेतद्वीपं व्रजत्याशु सर्वपापविवर्जितः॥१९॥

The river Puṣpabhadrā is famous as destructive of all sins. The man who dies on its bank, freed of all sins at once goes to Śvetadvīpa, the abode of the blessed.

तटे तस्यास्तु ये लोकाः श्राद्धं कुर्वन्ति चादृताः।
गयाश्राद्धं कृतं तैस्तु पितॄणां नात्र संशयः॥२०॥

The śrāddha-ceremony performed on it's bank by people is as good as performing śrāddha-ceremony in Gayā in honour of their deceased ancestors. There is no doubt about it.

तस्योदकप्रदानेन सतिलेन मनागपि।
पितरस्तृप्तिमायान्ति अर्द्धकोटिशतानि वै॥२१॥

By offering oblations of water however little mixed with sessamum seeds, the deceased ancestors get satiated for five hundred million years.

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1. A. B.° गात्रं।
2. A. B. C. F.° लिङ्गि।

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तत्तीरेदानहोमादिजपानि च कृतान्यपि।
तत्सर्वं कोटिगुणितं तैलविन्दुरिवाम्भसि॥२२॥

Like drops of oil floating in water, gifts, sacrifices and meditation undertaken on its bank multiply ten million times.

पुष्पभद्रे नमस्तुभ्यं सर्वभद्रप्रदायिनी।
सर्वपापहरे पुण्ये मज्जयामि तवाम्भसि॥२३॥

Obeisance to thee, O goddess Puṣpabhadrā, You are the bestower of all sorts of auspiciousness, O holy goddess, O destroyer of all sins, here I take a dip in your waters.

इति मन्त्रेण यो मर्त्यस्तत्र स्नानं करोति च।
गोसहस्रप्रदानस्य तस्यैव फलमश्नुते।
माघे च फालगुने चैव कार्तिके च विशेषतः॥२४॥

Any mortal who chants this mantra and takes a bath in that river in the month of Māgha, Phālguna and specially in the month of Kārtika gets the merit of the gift of a thousands cows.

कार्तिके स्नानमात्रेण कार्तिक्यां लभते फलं।
माघे स्नानं कृते तस्यां प्रयागजफलं लभेत्॥२५॥

By a bath in the month of Kārtika, one gets the merit in the very full-moon night in the month of Kārtika. And a bath in the month of māgha endows one with the merit of taking a bath in the holy Prayāga.

फालगुने सुरजायाश्च यत्फलं समुदाहृतं।
तत्फलं समवाप्नोति भद्रायां स्नानकृन्नरः॥२६॥

The merit that is attained by taking a dip in the river Surajā (Ganges) is attained by taking a bath in the

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river Puṣpabhadrā.

अहो भद्रा महापुण्या सर्वतीर्थफलप्रदा।
तत्तीरवासिनो ये च ते कृतार्था न संशयः॥२७॥

Ah ! How auspicious and excessively sacred is this Puṣpabhadrā which gives the merit of a visit to all the centres of pilgrimage ! There is no doubt that the residents on her bank are fortunate.

तदम्बुपाननिरता तत्तोयस्नान तत्परः।
साधवस्ते च विज्ञेयाः सर्वसम्पदभागिनः॥२८॥

Those who are accustomed to drink its waters and are habituated to a bath in it, enjoy all sorts of fortune. And they are known as righteous.

तत्र स्नात्वा नरा ये वै रविचन्द्रग्रहे दिने।
नाभिमात्रे जले स्थित्वा वाग्यमेन समाहिता॥२९॥

अग्रस्तान् मुक्तिपर्यन्तं जपं कुर्वन्ति ये द्विजाः।
तेषां मन्त्रसमूहस्य सिद्धिर्भवति नान्यथा॥३०॥

Those Brahmins restrained in speech on the days of lunar and solar eclipse stand in its water reaching upto the navel; mutter the prayers beginning with eclipse and ending with release; their muttering brings success and it never becomes otherwise (29-30).

एकवारं जपेनैव कोटिर्भवति तत्क्षणात्।
तस्मान् मुनिगणाः सर्वे पुष्पभद्रानदीजले॥३१॥

उपरागे समायान्ति जपं कुर्वन्ति चादृताः।
नदी पुण्यतमा तत्र सर्वपापहरा च या॥३२॥

Muttering of prayers only once immediately gives

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the merit of muttering ten million times. Therefore, all the hosts of sages come to the river Puṣpabhadrā on the days of eclipse and with reverence mutter prayers in its waters, the river which is the holiest of the holy and is destructive of all sins (31-32).

माहात्म्यं पुष्पभद्राया देवो जानाति शङ्करः।
तस्मात् श्रद्धां पुरस्कृत्य तत्र स्नानं समाचरेत्।।३३।।

It is Lord Śaṁkara who knows the glory and greatness of Puṣpabhadrā. Therefore with due faith and reverence one should take bath in that river.

नित्यंस्नायी तु[1] यो मर्त्यः पुष्पभद्राजले शुभे।
दशगोदानजपुण्यं फलं स समवाप्नुयात् ।।३४।।

The mortal who takes a daily bath in auspicious waters of the river Puṣpabhadrā attains the merit of making a gift of ten cows.

तज्जलेन हरेः स्नानं शालग्रामस्य यो नरः।
तज्जलं तीर्थकोटीनां सदृशं पावनं महत्।।३५।।

The water of the river used by a man for the ceremonial bathing of the Śālagrāma of Viṣṇu is very sacred like the water of ten million centres of pilgrimage.

गोविन्दं स्नापयेद् यस्तु तज्जलं चामृतोपम्।
हरिः सन्तोषमायाति पूजकस्य न संशयः।।३६।।

The water (of the river Puṣpabhadrā) is comparable to nectar. Along with the worshipper Lord Hari is pleased with him who makes a ceremonial bathing of the idol of Govinda.

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1. D. च।

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तस्यास्तु दुहितामन्यां[1] प्रवक्ष्ये भुभृतां वर।
दधिस्रवेति विख्याता एकाम्रवनसन्निधौ।।३७।।

Now I will tell you. O best of the kings, about another daughter of Puṣpabhadrā; known as Dadhisravā in the vicinity of the Ekāmra forest.

आनीता ऋषिणा यासौ[2] तपसे च दधीचिना।
तज्जले स्नानमात्रेण सोमलोकं व्रजेन्नरः।।३८।।

For the purpose of penance, she was made to flow by the sage Dadhīci; by a mere dip in the waters of that river one attains the world of the god of Moon.

यत्रैव[3] दृश्यते लिङ्गं व्योमकेशस्य भूपते।
तटे तस्याः प्रयत्नेन तत्र स्नानं समाचरेत्।।३९।।

O king, on the bank of this river where one notices the image (liṅga) O Lord Śiva, one should take a bath there with all caution.

अन्यस्थानाच्छतगुणं सहस्रगुणितं फलम्।
प्राप्नोत्यभिमतं कामं स्नानकृन्नरसत्तमः।।४०।।

The most virtuous man who takes a bath in this place gets his desired object. In comparison with any other place (on the bank of this river Dadhisravā), a bath in the particular place is a hundred times, nay, a thousand times more meritorious.

महीपाल शृणुष्वाथ प्राचीं गुप्तसरस्वतीम्।
यथा कालाग्निना दग्धं रक्षितं सचराचरम्[4]।।४१।।

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1. B. D. तनयामन्यां।
2. B. D. यातु।
3. D. तत्रैव।
4. B. D. omit this line.

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Now hear O king, about the river Prācī known as invisible Sarasvatī which protected the world of the movable and unmovable when about to be destroyed by the destructive fire at the end of the world.

एकाम्रकाननात् पूर्वे योजनान्ते महीपते।
नाम्ना प्राचीति विख्याता सरिदास्ते सरस्वती।।४२।।

To the east of the Ekāmra forest O king, at a distance of a *yojana* there flows a river Sarasvatī known as Prācī.

प्राच्यां दिशि महेशस्य यतः सा सागरङ्गमा।
क्रोशे क्रोशे तटे लिङ्गं ततः प्राची सरस्वती।।४३।।

In course of flowing in the eastern direction of Lord Śiva, the river meets the sea. That is why it is called Prācī-Sarasvatī on whose bank with a gap of every two miles the images of Lord Śiva are located.

तस्यां स्नात्वा महीपाल ! ज्योतिर्लोकं[1] व्रजेन्नरः।
सर्वपापविनिर्मुक्तः सप्तविंशतिपुरुषैः।।४४।।

By taking a bath in the river Prācī-Sarsvatī O king, one attains the world of light and is released of all sins for twentyseven generations.

सर्वपुण्यप्रदा धन्या वैकुण्ठभुवनप्रदा।
साक्षात् सरस्वती प्राची नान्यथा नृपसत्तम।।४५।।

The river Prācī is nothing else but the river Sarasvatī-incarnate. O most righteous king, the river is auspicious bestower of all religious merits and a granter of a place in the heaven of Lord Viṣṇu.

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1. B. °लिङ्गं।

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क्रोशे क्रोशे च लिङ्गानि तटे तस्याः मनोरमे।
सर्वत्र सुखसञ्चारे विद्वज्जनसुसेविते।।४६।।

On the beautiful bank of the river Prācī there are images of Lord Śiva located in a gap of every two miles. The bank frequented by learned people is pleasant to walk everywhere.

तत्र विल्वेश्वरोनाम विल्वमूलाश्रितो हरः।
तं दृष्ट्वा पूजयित्वा च नरः शिवमवाप्नुयात्।।४७।।

Lord Śiva located at the root of a wood-apple tree (*Vilva*) is known as Vilveśvara. having viewed (darśana by which an onlooker gets religous merit) and adored the Lord one attains the world of Śiva.

विल्वशाखी महीपाल! कल्पवृक्षसमो भुवि।
तस्य[1] प्रदाक्षिणं कृत्वा मुच्यते ब्रह्महत्यायाः।।४८।।

O king, the Vilva-tree in the world is as good as the Kalpa-tree in the heaven. By circumambulating the said tree one is released from the sin of murdering a Brahmin.

त्रिवेणीसङ्गमं तत्र महापुण्यप्रदायकम्।
तत्र स्नानं महीपाल माघमासे प्रकीर्तितम्।।४९।।

The conflucene of the three rivers (Puṣpabhadrā, and Prācī) bestows great religious merit. O king, a bath in that confluence in the month of Māgha is very much applauded.

विशेषेण प्रवक्ष्यामि अमावास्यां फलं महत्।

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1. F. तत्र।

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स्नानं सन्ध्या जपो दानमक्षयं तु समीरितम्।।५०।।

Specially, I tell you about the merits acquired on a new-moon day. Dip in its waters, performance of sandhyā (which consists of sipping water, repetition of prayers and mantras) service, muttering of prayer and the act of gift–all these yield imperishable result.

प्राच्यां चु पाण्डवे तीर्थे स्नानं कृत्वा विधानतः[1]।
सर्वपापक्षयादन्ते शिवसालोक्यतां व्रजेत्।।५१।।

One who takes a bath in a holy pool named as Pāṇḍava-tīrtha located in the east in prescribed manner, freed of all sins resides in the same heaven with Lord Śiva.

महल्लिङ्गं प्रवक्ष्येऽहं तत्तटे ह्यमरेश्वरम्।
अमरेशं समालोक्य[2] नरो ह्यमरतामियात्।।५२।।

Now I tell you about Lord Amareśvara, a great image located on that bank. A man who gets the view (*darśana*) of Lord Amareśa attains immortality.

तस्यास्तटे महेशस्तु कपिलेश्वरसंज्ञकः।
सर्वपापहरो देवस्तल्लिङ्गं पूजितं मया।।५३।।

On the bank of that river there is the image of Lord Śiva known as Kapileśvara; the Lord is the remover of all sins. I had the good fortune of adoring that image.

एवं बहूनि लिङ्गानि सन्ति तस्यास्तटे शुभे।
कः शक्नोति गुणान् वक्तुं तस्याः प्राच्याः महीपते।
संक्षेपेण मयाख्यातं[3] प्रसङ्गात्तव पृच्छतः।।५४।।

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1. B. omits this line.
2. B. D. समासाद्य।
3. E. समाख्यातं।

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On the auspicious bank of that river there are many such images. O king, who is competent to enumerate the merits of that Prācī? By the way because you question me I gave a brief account.

सत्यजिदुवाच

Satyajit said

उत्कलस्य च माहात्म्यं श्रुतं च सकलं मया।
इदानीं तु मुनिश्रेष्ठ ज्ञानयोगं वदस्व मे॥५५॥

O best of the sages, I have listened to a complete account of the glory and greatness of Utkal. Now please tell me about the *yoga* based on the acquisition of true knowledge.

इतिश्रीकपिलसंहितायां उत्कलदेशमाहात्म्यं नाम विंशोऽध्यायः।

Thus ends the Twentieth Chapter of *Kapila-Saṁhitā* entitled "The glory of the land of Utkal"

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एकविंशोऽध्यायः

[1]कपिल उवाच

Kapila said

ज्ञानयोगं परं गुह्यं कथयामि नराधिप!।
शृणुष्वैकमना भूत्वा यादि श्रद्धा च वर्तते[2] ॥१॥

O king, now I tell you about the most mysterious *yoga* based on the acquisition of true knowledge. If you have faith, listen to me with attention.

नन्दिकेश्वरसंवादे देवदेवेन शम्भुना।
पुरा श्रुतं मया भूप ! इदानीं शृणु चानघ॥२॥

In days of yore I had heard of it in the dialogue between Lord Śiva, the god of gods and Nandikeśvara; O blameless king, now listen to me.

नन्दिरुवाच

Nandi said

नमस्ते पार्वतीनाथ भक्तानां करुणाकर।
कथं विमुच्यते जन्तुः संसारात् कर्मबन्धनात्॥३॥

Obeisance to you, O Lord of Pārvatī, compassionate to the devotees ! How is a man released from the fetters of karman in this world?

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1. E. adds श्री।
2. E. वर्द्धते।

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[1]महादेव उवाच

Lord Śiva replied

कामं क्रोधं परित्यज्य यो जन्तुर्भजते च माम्।
परां मुक्तिं प्रयच्छामि तस्याहं नात्र संशयः।४।।

There is no doubt in it that I grant the highest liberaiton to the man who gives up lust and anger and resorts to me.

कामक्रोधौ यदा पुत्र ! परित्यजति मानवः।
तदा तस्य च हृत्स्थः यः प्रकाशमधिगच्छति।।५।।

When a man, O my son, gives up lust and anger, then the person abiding in his heart is illuminated.

पुत्रदारसमायुक्ता ये च नन्दन्ति मानवाः।
परया मायया ते च वञ्चिताः शृणु पुत्रक।।६।।

Listen to me, O son, those men blessed with sons and wives enjoy their life and are deceived by the all powerful *māyā*.

अनेकजन्मसंशुद्धान्मानुषं प्राप्य मानवाः।
न जानन्ति परं ज्योतिः हृत्स्थं नारायणं प्रभुम्।।७।।

Completely purified after many births, creatures born as human beings fail to know the supreme light, Lord Nārāyaṇa residing in the heart.

मदेन मोहिता नार्य्या ये क्रीडन्ति नराधमाः[2]।
तेषां च निरये वासः सत्यं सत्यं मयोदितम्।।८।।

Those vile men intoxicated with pride sport with

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1. E. adds श्री।
2. D. F. °संसिद्धामानुषं।

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women, continue to reside in hell. I speak the truth.

कामं क्रोधं मदं मोहं हिंसां पैशुन्यमेव च।
अहंकारं तथा लोभं त्यज त्वं नन्दिकेश्वर।।९।।

Lust, anger, pride, delusion, violence, calumny, egoism and greed –O Nandikeśvara, you please give up the aforesaid qualities.

कर्मणा मनसा वाचा संकल्पं त्यजते तु यः।
हरिनाम्नो जपेनैव भवाब्धिं तरते तु सः।।१०।।

He, who gives up the desire in deed, mind and words, crosses over the ocean of the world only through the recitation of the name of Lord Hari.

हरिनामामृतं चास्ये कृत्वा वैष्णवसत्तमाः।
अवतेरुर्भवाम्भोधिं कामसंकल्पवर्जिताः।।११।।

Great devotees of Viṣṇu who have abandoned desire and volition cross over the ocean of the world through constant recitation of the nectar like name of Hari in their mouth.

हरिर्यथा जगन्नाथस्तथाहं जगतां पतिः।
आवयोरन्तरं नास्ति आकाशे पवनो यथा।।१२।।

Like the wind in the sky there is no difference between both of us. I am the Lord of the Universe as Hari is the Lord of the universe.'

मम नाम हरिर्नाम कीर्त्तयस्व निरन्तरम्।
ददावः परमां मुक्तिं सायुज्यं नात्र संशयः।।१३।।

You please keep on reciting my name and the name of Lord Hari without any break. There is no doubt that both of us will grant you emancipation consisting in absorption into our essence.

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विश्वासः क्रियतां तस्मिन्[1] हरौ त्रैलोक्यनायके।
यस्य मायासमाविष्टो ब्रह्मा भ्रमति सर्वदा॥१४॥

You please have confidence in that Hari, the Lord of the three worlds, enveloped by whose *māyā* the creator Brahmā always rotates.

जगत्पितरि गोविन्दे मयि वा तत्स्वरूपिणि।
कुरु भक्तिं दृढां पुत्र[2] मोक्षसे कर्मबन्धनात्॥१५॥

You please have firm devotion in Govinda, the Lord of the Universe or in me having his nature. O child, then only you will be released from the fetters of action.

सोऽहं नारायणो देवः स हरिर्नीलकण्ठकः।
मया विचार्यते नाहं करोमि च करोति च॥१६॥

I am that god Nārāyaṇa, I am Hari, I am the blue-throated god Śiva. I think, neither I do anything nor Hari does anything.

शङ्करो नीलकण्ठश्च श्रीधरो नीलविग्रहः।
गौरीशो गोपिकाकान्तो ध्यायतामेकचेतसा॥१७॥

With single minded attention you meditate on the divinities like the blue-throated god Śiva, the dark bodied Viṣṇu, the Lord of Gaurī (Śiva) and the lord of cowherd-maidens.

माधवस्योमाधवस्य नास्ति भेदो मयोदितम्।
मूढा भेदं प्रकुर्वन्ति प्रपच्यन्ते[3] हि रौरवे॥१८॥

As I said, there is no difference between Viṣṇu (the lord of Lakṣmī) and Śiva (Lord of Umā). The ignorant

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1. B. D. तावद्।
2. B. तत्र।
3. D. प्रपद्यन्ते।

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speak of this difference in consequence of which they are tortured in the hell called Raurava.

*कपिल उवाच

Kapila said

इत्युक्त्वा भगवान् शम्भुस्तत्र तूष्णीं[1] बभुव ह।
एवं तं पार्वतीनाथं नन्दिः पुनरभाषत॥१९॥

Lord Śiva having said these words remained silent. Then Nandikeśvara once again said to Śiva (Lord of pārvatī)

नन्दिरुवाच

Nandi said

वैष्णवानां च चिन्हानि तस्य विष्णोर्मनुं तथा।
त्वत्तोऽहं श्रोतुमिच्छामि वद मां करुणाकर॥२०॥

I would like to hear from you the signs of the devotees of Viṣṇu and their philosophy; O compassionate Lord ! Please narrate to me all this.

महादेव उवाच

Lord Siva replied

शङ्खचक्राङ्कितं देहं तुलसीदामभूषितम्।
कामक्रोधपरित्यक्तं चिन्हं वैष्णवसंज्ञकम्॥२१॥

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* C. omits from कपिल उवाच to मुक्तिदायक (From verse 19 to the first line of 40)

1. D. तुष्टो।

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A body marked with the conch and the discus, decorated with garlands of the Tulasīplant and divested of desire and anger is the sign of a devotee of Viṣṇu.

कटच्यां कौपीनकं शुद्धं मुखे च मधुरं वचः।
सर्वदानन्दहृदयं चिन्हं वैष्णवसंज्ञकम्।।२२।।

A cleansed small piece of cloth worn over the loins, sweet speech in the mouth and the heart ever happy and cheerful-these are the signs of a devotee of Viṣṇu.

सानन्दाश्रुसमायुक्तं उच्चैर्गोविन्दकीर्तनम्।
सत्सङ्गप्रीतिजनकं[1] चिन्हं वैष्णवसंज्ञकम्।।२३।।

Loud recitation of the name of Govinda with tears of joy flowing down the eyes and the delightful company of the righteous– these are the signs of a devotee of Viṣṇu.

सर्वस्मिन्नात्मबुद्धित्वं सर्वसत्वसुखावहम्।
दयासत्यसमायुक्तं चिह्नं वैष्णवसंज्ञकम्।।२४।।

Thinking everybody as one's oneself, giving pleasure to all creatures, possession of truth and compassion– all these are the signs of a devotee of Viṣṇu.

निर्ममं निरहंकारं देवताब्राह्मणार्चनम्।
असत्सङ्गपरित्यक्तं[2] चिन्हं वैष्णवसंज्ञकम्।।२५।।

Freedom from all attachment with the world, absence of egoism, adoration of the divinities and Brahmins and abandonment of evil company– these are the signs of a devotee of Viṣṇu.

एवं वैष्णवचिन्हानि सन्ति यस्य स वैष्णवः।

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1. E. जननं।
2. B. D. त्यागं।

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अन्ये ये दाम्भिका लुब्धास्तेषां लिङ्गं न कारणम्[1] ॥२६॥

Any person who is endowed with these characteristics is a devotee of Viṣṇu but other proud and greedy persons even though endowed with these signs are not regarded as devotees of Viṣṇu.

इदानीं कथयिष्यामि मन्त्रमष्टाक्षरं शृणु।
अष्टाक्षरं महामन्त्रं नारायणं प्रसन्नदम्॥२७॥

Now please listen to the eight syllabled mantra, I tell you. This eight syllabled mantra is very efficacious and propitious for Lord Nārāyaṇa.

ॐ[2] नमो नारायणायेति मन्त्रः सर्वार्थसाधकः।
लक्षमष्टाक्षरं जप्त्वा स्वयं नारायणो भवेत्॥२८॥

Oṁ namo Nārāyaṇāya"– This eight syllabled mantra fulfils all one's desires. By muttering this mantra a hundred thousand times a person himself becomes Nārāyaṇa.

*अष्टाक्षरं प्रपद्यन्ते ये नरास्तदुपाश्रयाः।
कोटिजन्मार्जितं दोषं तेषां च क्षमते हरिः[3] ॥२९॥

Lord Hari absolved from sins committed in ten million births of those persons who take recourse to the eight-syllabled mantra.

मन्त्रमष्टाक्षरं जप्त्वा सनकाद्याः महर्षयः।
संसारबन्धनिर्मुक्तास्तिष्ठन्ति त्वजरामराः[4] ॥३०॥

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1. A. C. लङ्घनकारिणः, B. लङ्घनकारणं
2. B. D. omit ॐ।
* D. omits from अष्टाक्षरं to समाश्रय। (From verse 29 to 1st line of 32)
3. B. तत्क्षणादेव नश्यति।
4. B.° बन्धनात् मुक्ताः कृतार्थविचरन्तीह।

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Great seers like Sanaka etc., (mind-born sons of Brahmā) used to chant the eight syllabled mantra; and in consequence, released from the fetters of the world, free from old-age and death they remain alive.

पूर्वमष्टाक्षरं जप्त्वा मृकण्डतनयो नृप।
सप्तकल्पायुषो ह्यास्ते मार्कण्डेयेति विश्रुतः[1] ॥३१॥

In days of yore, O king, the son of the sage Mṛkaṇḍa well known as Mārkaṇḍeya in consequence of muttering the eight-syllabled mantra remained alive for seven *kalpas* (one *kalpa* is a day of Brahmā or one thousand *yugas*, being a period of 432 million years of mortals).

इदमष्टाक्षरं मन्त्रं मयोक्तं तं समाश्रय।
अपरं श्रोतुकामस्त्वं किं वदामि वदाशु तत्॥३२॥

You please take recourse to this eight-syllabled mantra as related by me. Please tell me soon what more you desire to hear from me.

नन्दिरुवाच

Nandi asked

केषु केषु च स्थानेषु चिन्त्योऽसि भगवन् मया।
तद् वदाशु प्रयत्ने मम निर्मुक्तिकारणम्॥३३॥

What are those places where I should meditate upon you ? With great care you please soon narrate all those places which will lead me to complete liberation.

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1. B. ° वासौ मार्कण्डेय सः विश्रुतः।

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[1]महादेव उवाच

Lord Śiva replied

कैलासे पार्वतीनाथं नानाभरण[2] भूषितम्।
पार्वत्या सह तिष्ठन्तं करे[3] ताम्बुलदत्तया[4]॥३४॥

हरिणं परशुं चैव धारिणं सूर्यवर्चसम्।
भज मां योगिभिर्ध्येयं सर्पाभरणभूषितम्[5] ॥३५॥

As Lord of Pārvatī I reside in the Mount Kailāsa; I am decorated with various types of ornaments; I live there in company of Pārvatī who is in state of offering *tāmbula* in my hand; besides endowed with the splendour of the Sun, putting on the snakes as ornaments on my body, I am used to hold a stag as an axe; you meditate upon me the centre of meditation of the seers (34-35).

हिमालये विरूपाक्षं जटामण्डलधारिणम्।
क्रोधरूपं दग्धकामं भज मां वन्हिरूपिणम्[6]॥३६॥

In the Himalayas you meditate on me assuming the form of fire, endowed with three eyes (Virūpākṣa) and matted locks. I am of the form of anger with all desires burnt down.

काश्यां विश्वेश्वरं रूपं कोटिलिङ्गं समावृतम्।
नृणां वरप्रदातारं गुप्तरूपं भजस्व माम्[7]॥३७॥

In the city of Kāśī surrounded by millions and millions of my image, I apear in the secred form of

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1. E. adds श्री।
2. B. D. E. भूषण।
3. B. D. घृत।
4. B. D. °लकं करे।
5. B. D. नानामुनिनिसेवितम्, E. नानाभुषणंभूषितम्
6. B. D. °लोचनम्।
7. B. D. च तं भज।

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Viśveśvara; I am used to grant boons to human beings in gernal. You take recourse to me.

गयायां पादरूपं च दर्शनान्मुक्तिदायकम्।
पितृप्रीतिप्रदं रुद्रं भज मां शून्यरूपिणम्।।३८।।

In the sacred state of Gayā I appear in the form of the foot, the sight of which leads to liberation. You take shelter under me, Rudra having the form of the void and a giver of delight to the dead ancestors.

विरजे ब्रह्मणः क्षेत्रे द्विजानां मुक्तिदायकम्।*
त्रिलोचनं नदीतीरे तत्र[1] मां भज नित्यशः।।३९।।

In Virajā known as Brahma-kṣetra on the bank of the river, daily you take refuge in me, the three-eyed god, giver of liberation to the Brahmins.

तद्दक्षिणे च कैलासे तीर्थाभ्यां च समाश्रिते ।
भज मां शिखरेशं च एकाकिनं[2] तपस्विनम्।।४०।।

To the south of the Brahma-kśetra there are two holy tīrthas connected with Kailāsa. You take refuge in me known as Śikhareśa appearing there (in Kailāsa) and leading an ascetic life all alone.

तस्मादेकाम्रके पुण्ये शिवं जाग्रत्स्वरूपिणम्।
विन्दुतीर्थतटासीनं[3] ब्रह्मादीना[a4] वरप्रदम्।।४१।।

(Next to Kailāsa) I speak to you about the land Ekāmra-kṣetra where the visilant Śiva enthroned on the bank of Bindusarovara is sued to grant boon to gods like Brahmā etc.

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1. A. G. रूपं। 2. B. D. एकलिङ्गं, F. एकावीजम्।
3. B. D.° निवासं च, E. F.° निवासिनम्।
4. B. D. देवादीनां।

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कृष्णेन सह तिष्ठन्तं नाम्ना त्रिभुवनेश्वरम्।
दातारं सर्वलोकानां[1] भज मां लिङ्गरूपिणम्।।४२।।

On the bank of Bindusarovara accompanied with Kṛṣṇa, known by the name of Tribhuvaneśvara, you please resort to me, the giver of all the worlds, known in the form of liṅga.

तत्पूर्वस्यां नदीतीरे विल्वमूलाश्रितं च माम्।
सर्वसम्पत्प्रदातारं[2] सर्वापद्भयनाशनम्[3] ।।४३।।

To the east of this Ekāmra-kṣetra on the bank of a river I am present having taken recourse to the shade of a Vilva-tree. Used to bestow all types of wealth, I destroy all types of apprehension of the people.

तस्माद्रामेश्वरं पुत्र ! सिन्धुतीरनिवासिनम्[4]।
*भज मां द्विभुजं तत्र त्रिनेत्रं धूलिधूसरम्।।४४।।

Therefore, my child, you betake yourself to me the two-armed and the three-eyed Lord Rāmeśvara endowed with greyish colour because of dust and appearing on the sea-shore.

तस्मान्नीलाचले क्षेत्रे दक्षिणे दारुरूपिणम्।
यमेश्वरं सुखागारं यमदण्डविनाशनम्।।४५।।

Thence you take refuge in me known as Yameśvara, the abode of happiness and the destroyer of the torture of the god of death, appearing in the south of Nīlācala, the centre of pilgrimage.

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1. D. ° कामानां। 2. A. सर्वेशं सत्प्रदातारम्।
3. B. D. सर्वशत्रुविनाशनम्। 4. B. D. सेतौ रामेश्वरदेवं श्रीशैले मल्लिकेश्वरम्। Then B. D. add the following two lines.
महाजालेश्वरं काञ्चयां कावेर्य्यां प्रणवेश्वरम्। एवं बहुविधरूपं सर्वतीर्थेषु संश्रितम्॥
* D. omits from भज मां द्विभुजं to नन्दिकैश्वर। (Last line of verse 44 to Ist line of 46).

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एवं सर्वत्र मां मुख्यं विद्धि त्वं नन्दिकेश्वर* ।।
मनसा वचसा चैव कर्मणा मां भजस्व च[1] ।।४६।।

Thus, O Nandikeśvara, primarily in all these places; you take me to be present; and take resort to me in thought, word and deed.

इत्युक्त्वा गतवान् शम्भुः गौरीक्रीडागृहान्तरम्।
प्रतीहारस्त्वसौ नन्दि तत्रास्ते धृतदण्डकः।।४७।।

Having said these words Lord Śiva went to the pleasure-house of Gaurī where Nandī with a rod (in his hand) remained as the door-keeper.

नन्दिकेश्वरसंवादमेवं देवेन शम्भुना।
सर्वशान्तिकरं[2] पुण्यं गुह्यं च[3] कथितं मया।।४८।।

Now I have narrated the sacred mysterious dialogue between Lord Śiva and Nandikeśvara, it is harbinger of all sorts of peace.

अवैष्णवे न वाच्यं तु देवब्राह्मणनिन्दके।
ज्ञानयोगः महत्पुण्यं न वाच्यः संशयात्मनि।।४९।।

This dialogue should not be disclosed to a man not devoted to Viṣṇu or he who despises gods and Brahmins. The *yoga* based on the acquisition of true knowledge is very sacred and should not be disclosed to a doubtful mind.

य इमं परमं गुह्यं ज्ञानयोगं पठेन्नरः।
शृणुयादपि भक्त्या यः सशान्तिमधिगच्छति।।५०।।

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1. B. D. ° कर्मणा च विशेषतः, then B. D. add त्रैलाक्ये संस्थितं मां वै भज त्वं नन्दिकेश्वर।
2. B. D.° पापहरम्।
3. C. D. F. ते।

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One who reads aloud this very mysterious *Yoga* based on the acquisition of true knowledge or who devotedly listens to it, gets peace.

इतिश्रीकपिलसंहितायां ज्ञानयोगो[1] नाम[2] एकविंशोऽध्यायः

Thus ends the Twentyfirst Chapter of *Kapila-Saṁhitā* entitled " The Yoga based on the acquisition of true knowledge".

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1. B. नीलकन्दरे, D. नीलकण्ठ।
2. B. D. नन्दिकेश्वरसंवादे।

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Chapter III

THE TITLE, AUTHOR AND DATE

A. THE JUSTIFICATION OF THE TITLE

Kapila-Saṁhitā (KS) is well known as a religious text of Orissa. It depicts the glory of the famous four holy places of Orissa such as, Kṛṣṇna-kṣetra (Puruṣottama-kṣetra) at Puri, Arka-kṣetra at Koṇārka, Hara-kṣetra at Bhubaneswar and Kapilāsa in the Dhenkanal District and Pārvatı-kṣetra (Virajā-kṣetra) at Jajpur.

The title *Kapila-Saṁhitā* may be variously derived. Thus, *KS* means *kapilena praṇitā saṁhitā,* i.e., compiled by Kapila or *Kapila-Saṁhitā* i.e., collections of Kapila. So far as the subject matter of the text is concerned the first way of deriving the title seems to be more plausible, because in the very beginning of the text Kapila on enquiry from Satyajit narrates the conversation between the great sage Bharadvāja and the ascetics of Puṣkara forest which refers to the holy centres of Orissa.

(i) The concept of the Saṁhitā

The word Saṁhitā has different meanings. According to the Sanskrit English Dictionary of V.S. Apte "any systematically arranged collection of tests or verses is known as Saṁhitā". it further adds that a compendium or compilation of laws, code or digest is also known as Saṁhitā. The texts like *Manu Saṁhitā, Yājñavalkya-saṁhitā* etc. belong to such group.

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Śabdakalpadruma (ŚKD), an encyclopaedic dictionary of Sanskrit words defines the word Samhitā in two ways : (i) *samyak dhīyate sma iti,* "that has been laid or (ii) *samyak hitaṁ pratipādyam yasyāḥ,* 'that in which good has been accomplished' like the *Dharmasāśtras* written by Manu. Further, *ŚKD* quotes from the 132nd chapter of *Brahmavaivarta-Purāṇa* regarding the various Saṁhitās Like Purāṇa, Upapurāṇa ltihāsa, Rāmāyaṇa, Mahābhārata, Pāñcarātra texts and other works of Vaśiṣṭha, Nārada, Kapila, Gautama and Sanatkumāra.[1]

According to the *Vācaspatyam* the term Saṁhitā is applicable to the Dharmaśāstras composed by Manu etc., Purāṇas, ltihāsas and the Karmakāṇḍa as of the Vedas[2]. Pāṇini has also used the word Saṁhitā as a technical term in his Aṣṭādhyāyī (P.1.4.109) meaning thereby a combination of letters without being intervened by any vowel[3]. However, it is ṇot applicable in our context.

The continuous hymnical text of the Veda as formed out of the pādas or individual words by proper phonetic changes according to different śākhās or schools is known as the Saṁhitā. So all the Vedas are famous by such names like *ṚK-Saṁhitā, Yajur Saṁhitā, Sāma-Saṁhitā* and Atharvaveda-*Saṁhitā* and the Vedic age as Saṁhitā-Yuga.

The *Saṁhitās* of the Purāṇas are analogous compilations attributed respectively to Mitrāyu,

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1. ŚKD, Vol. V, ed. by Rajā Rādhākānta Deva, Delhi : Nāg Publishers, Re. pt., 1987; p.208
2. Vide, Vācaspatyam of Tārānātha Tarkavācaspati, Vol. VI, p. 5190.
3. Vide parasannikarṣaḥ saṁhitā, P.I. 4.109.

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Sāmśapāyana, Akṛtavaraṇa and Romaharṣaṇa[1]. It has been a continuous trend to call the latter Purāṇas as Saṁhitās. As described in the 1st chapter of *Kūrma-Purāṇa*[2], there are four Saṁhitās. , viz. *Brāhmī*, *Bhāgavatī*, *Śaivī* and *Vaiṣṇavī*. The Skanda-Purāṇa gives a list of six Saṁhitās viz. The Saṁhitā of Sanatkumāra, Sūta *Saṁhitā*, *Śāṅkarī*, *Vaiṣṇavī*, *Brāhmī* and Saura. Presently available *Sanatkumāra-Saṁhitā*, *Śāṅkarī, Vaiṣṇavī, Brāhmī* and *Saura*. Presently available *Santkumāra-Saṁhitā* is in no way different from the original *Śiva-purāṇa*. However, with the development of Āgamic Śaivism many such Saṁhitās were composed by Āgamic Pāśupatas which include Śivadharama and Śivadharmottara Purāṇas of Pre-Vedic nature[3]. *The Ekāmra-Purāṇa* which glorifies the Ekāmrakṣetra calls itself a Saṁhitā[4] i.e., a collection of 6000 verses.

According to the *Devīyāmalā* as paraphrased by Abhinavagupta in his *Tantrāloka* (28, 387), a Saṁhitā is characterised by a structure made up of four quarters (*pāda*). A few Śaiva tantras are styled as Saṁhitā and one of them is the *Niḥśvāsatattva*-Saṁhitā. There are some Vaiṣṇava-Saṁhitās such as *Sātvata,* the *Pauṣkara*, the *Parama,* the *Īśvara*, the *Jayākhya*, the *Ahirbudhnya Saṁhitā* etc. However the above facts make it clear that Saṁhitā generally means a collection or compilation and

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1. *Viṣṇu-Purāṇa*, 3.6.17-19.
2. *Kūrma–Purāṇa,* 1.35.
3. Cp. R.C. Hazra, "The Upapurāṇas", *The Cultural Hertage of India,* Vol. II, Ed. S. Radhakrishnan, Calcutta. The Rāmakrishna Mission Institute of Culture, 1962, (rept. 1982) pp. 282-284.
4. The EP, 1.30 :
   pūrvaṁ brahmāsamācaṣṭe saṃhitām īśvarāditām/

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the text KS justifies itself as a Saṁhītā being a compilation of verses composed by Kapila.

(ii) Nature of the Text

The subject matter of the text under discussion is very much similar to that of a Purāṇic work but it is not included in the list of eighteen Purāṇas or Upapurāṇas. As such it is quite necesary to find out the definite branch to which it belongs.

(a) A Purāṇic Work

As the very word Purāṇa denotes the meaning 'old', we generally accept it as the record of ancient traditions. But long before the beginning of Christian era it came to be used as the designation of a class of books dealing mainly with old stories and legends. It is difficult to say when the Purāṇas first came into existence, though nobody can deny its antiquity next to that of the Vedas. The *Atharvaveda* contains the earliest mention of the word Purāṇa. The traditions, though somewhat different are unanimous in recognising the sacred orgin of the Purāṇas and they give it a status which is very equal to that of the Vedas. However, the Purāṇas are works of different ages and have been compiled under different circumstances. They occupy an unique place owing to the bulk and richness of their contents which cover almost all the fields of human interest. Their importance for the study of the ancient, religious, social, political and cultural history of India has been fully recognised by scholars all over the world. As such they play an important role in shaping the life and culture of Indian people. Apart from the five basic characteristics, the Purāṇa deals with *vṛtti* (means of livlihood), *rakṣā* (incarnations for the protection of the people), *mukti*

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(final release) *hetu* (unmanifest primordial nature) and *apāśraya* (brahma)[1]. Again with changes in the mode of behaviour of the people, the Purāṇas introduced various other subjects which could not be covered by any definition. So the subject matter of the Purāṇas also includes the glorification of different gods like Brahmā, Viṣṇu, Sūrya and Rudra and the four important values of life like dharma (righteous counduct), artha ()economic and polity), kāma (erotics) and mokṣa (final liberation). The description of geography of the country, literature, art and various other subjects also find their place in the Purāṇas. They all are written in verse and invariably are in the form of a dialogue in which some person relates its contents in reply to the enquiries of another. This dialogue between different individuals is again interwoven with others and is repeated in consequence of similar questions having been questioned. The chief narrator narrtes the subject matter ot the queries of other persons or sages. The text *KS* possesses some of the Purāṇic characteristics as it begins with a dialogue between the king Satyajit and Kapila regarding the holy centres of Orissa. In reply to the query of Satyajit, Kapila reproduces the conversation between the great sage Bharadvāja and the ascetics of Puṣkara forest. But *KS* is not included in the famous list of eighteen Purāṇas provided by all the extant Purāṇas and other works.

(b) *Kapila-Saṁhitā as an Upapurāṇa*

Following the tradition of the eighteen Mahāpurāṇas, Upapurāṇas were written and were rigidly limited to the number eighteen only[1]. The Purāṇas were the main

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1. For details see R.C. Hazra, Studies in the Upapurāṇas, Vol I, Calcutta : Calcutta Sanskrit College, 1958.

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source of inspiration for them. Although many of the Upapurāṇas were lost, some of them have come to light either in the printed form or in the form of manuscripts. These Upapurāṇas must have been written in different periods of time as these do not belong to particular sects. Most probably the age of the Upapurāṇas can be traced to the Gupta Period although the tradition usually claims a much earlier date. These Upapurāṇas are found to style themselves simply as Purāṇas and not Upapurāṇas. R.C. Hazra has rightly pointed out that the most powerful and popular systems of religion in the pre-Gupta days were those of the Brāhmas, the Pāñcarātras and the pāśupatas. As the Smārta Brāhmins adhered to these religious systems, most probably they took upon themselves a task of writing Purāṇas for establishing varṇāśramadharma and the authority of Vedas among the people. With the progress of time and along with the development of sectarian religions, fresh additions were made to these Purāṇic works which were often characterised by the names of the sectarian deities or their places of worship. Thus , many Upapurāṇas were written avoiding the famous list of eighteen in number which have been accepted traditionally as the 'mouth pieces' of different faiths. Here it is interesting to note that the individual groups of sectarians accepted these as the authorities compromising their sectarian rivalry and it cannot be an exaggeration to add that in the spirit of religious syncretism all have accepted these latter works of Purāṇic literature sacrificing their sectarian interests.

A few Purāṇas including *Kūrma*, *Skanda*, *Padma* and *Garuḍa* etc., refer to *Kapila Purāṇa (KP)* as an Upapurāṇa[1]. This Purāṇa is critically edited by

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Krishnamani Tripathy on the basis of a single MS. available in the Sarasvatibhavan library of Sampūrṇānada Sanskrit University, Vārāṇasī[2]. Although the name differs from our text, *KS* is not different from *KP* inits contents and it therefore may be surmised that *KS* is another form of the so called Upapurāṇa named *KP*. However, on the basis of the special nature of the present text it may be called as a *Sthalapurāṇa,* a variety of the Upapurāṇas.

(C) Kapila-Saṁhitā as a Sthalapurāṇa

By the latter development in the Purāṇic field a sizeable section of literature came into existence and they became famous as *Sthalapurāṇas* or *Kṣetramāhātmyas.* All religions have laid equal importance in the sacredness of certain localities, mountains, forests, lakes and some specific ponds where the pilgrims frequently visit in order ot ward off their sins and to become purified both physically and mentally. All the religious texgts thus prescribed the sprocedures and time by way of connecting them with various legends and anecdotes which in course of time are given a poetic form. Thus the *Sthalamāhātmyas* narrating the greatness of the ancient sacred sites are porduced in the way of collection of stories which have clustered around individual shrines and their environs. Thus a number of *Sthalapurāṇas* or *māhātmyas* were compiled highlinghting the glory and sacredness of a place and its associates. Some of the notable works in this field include *Prayāga-māhātmya, Kurukṣetra-*

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1. Cp. *Kūrma-Purāṇa,*I.1.17-20; *SP*, VIII (*Revākhaṇḍa*), 1.46-52; *PP, (Pātāla Khaṇḍa,*III 94-98)
2. for details see Ch. I, pp. 11-12 *of KP.*

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māhātmya, Banāras-māhātmya, Kāśī-māhātmya, Nepāla-māhātmya, Ayodhyā-māhātmya and *Karavīra-māhātamya etc.* Sometimes these works are incorporated either in the Purāṇas or in the Upapurāṇas or are left as independent treatises.

In the field of Purāṇic literature of Orissa, a number of *Sthalapurāṇas* have established themselves as independent texts and *KS* is one among them. The notable works of such type include *Mukti-Cintāmaṇi, Ekāmra-Purāṇa, Svarnādrī- Mahodaya, Ekāmra-Candrīkā, Prācī-Māhātmya, Arkakṣetra-māhātmya* and *Virajākṣetra-Māhātmya etc., of Orissa.* KS due to its unique nature of religious syncretism departs itself from these Orissan works of individualised type in bringing together the four sacred localities connected with the presence and exploits of the four presiding deities viz. Kṛṣṇa, Arka, Pārvatī and Hara. Befitting to the nature of a Purāṇic work it is in the śloka-form composed in Anuṣṭubh metre, a flexible eight-syllabled one in which long series of stanzas could be written with ease. As the language of this text is simple and lucid, it is within the reach for the common people successfully bringing religious unity among them.

B. The Author

Like most of the writers of Purāṇic literature the author of *KS* has not mentioned his name in the text or has never given any information regarding his birth place or other works. So we have to depend upon the internal and external evidences to trace out his provenance etc. From the very nomenclature it appears that the text must have been written by Kapila. In ancient Indian tradition the name Kapila is associated with some prominent figures and one among them must have been

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the wrier of this text.

(i) Kapila, the Sage

The great sage Kapila[1], the son of Kardama Prajāpati and Devāhuti was believed to be the incarnation of Viṣṇu. The ancient sage Nārāyaṇa is also identified with the sage Kapila of old; Indra informs Lomago, "This Madhusūdana on earth is none other than the supreme Hari, the god Kapila". (*Mbh. 3.45.25*). In the Sagar episode this Kapila is identified with Vāsudeva (*Mbh. 3.66.2*). This identification of Nārāyaṇa with Kapila found only in the third book of the *Mahābhārata* is perhaps due to the influence of Bhāgavata school to whom Kapila was the fifth incarnation of Viṣṇu. He was an authority on Sāṁkhya and Veda. His *Sāṁkhya Śāstra* famous as Kapila-Śāstra contains the distinctive yoga of meditaion. He has written two books namely *Sāṁkhya-pravacana* and *Tattva-Samāsa*. According to Śabda-kalpadruma the sage Kapila took his birth in order to spread *jñāna, bhakti, sāṁkhya* and *yoga*. Further it adds that according to some scholars the sage Kapila of Purāṇic fame is not the celebrated exponent of Sāṁkhya Philosophy[2]. But the Purāṇic encyclopaedia, ed. by Vettam Mani and the classical dictionary of Hindu mythology and literature hold the view that the great sage Kapilācārya is the master of Sāṁkhya philosophy and he is the same sage who reduced to ashes 60,000 sons of Sagara at a glance[3]. The Bhagavad Gītā also refers to Kapila

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1. For details see *Purāṇic encyclopaedia,* ed. Vettam Mani, Motilal Banarasidass, 1979 (Rept.) p. 388
2. Cp. *Śkd,* Vol. II op. Cit,, p. 24
3. Also see Raghuvaṁśa, III. 50, XIII. 3.

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as a great sage among the Siddhas like Citraraha among the Gandharvas[1].

(ii) Kapila, a serpent king

We find the reference of Kapila in the *Mahābhārata* as one of the seven serpent kings who holds the earth in its proper position[2]. But it appears irrelevant to connect this serpent king with the text under discussion.

(iii) Kapila, another sage

In the Purāṇic literature we come across another sage Kapila by name who was the father of Śālihotra as referred to in the ch. 336 of Śāntiparvan of the *Mahābhārata.*

(iv) Kapila, the son of Viśvāmitra

The Anuśāsanaparvan *of the Mahābhārata* in Ch. 4 describes Kapila as one of the sons of Viśvāmitra and famous as a Brahmavādin.

(v) Kapila, a Pāśupata Teacher

Pāśupata is one of the important Śaiva sects by which Śaivism was nourished much. Lakulīśa, the founder of the Pāśupata system was supposed to be the last of the twenty-eight Yogācāryas. As each of the Yogācāryas had four students or disciples, they all in total were 112 in number and Kapila was one among them[3]

The Popularity of Pāśupata sect in Orissa is evident from the images of the Lakulīśa and his, four disciples found within Chaitya-archs in the early groups of temples at Bhubaneswar. Setting up of a liṅga and to erect a

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1. BG., X.26 :
   gandharvāṇāṁ citrarathaḥ siddhānāṁ kapilo muniḥ/
2. Mbh., *Anuśāsanaparva,* Ch. 150, vs. 41.
3. CP. *Pāśūpatasūtra* ed. by Anantakrishna Sastri, University of Trivandrum, 1940 , p.1.

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temple in honour of it was on honourable practice in the Pāśupata sect and as such we find innumerable liṅgas representing the early dead Pāśupata teachers. As Kapila was one among the 112 Pāśupata teachers and we actually find a temple named Kapileśvara in Bhubaneswar it may be inferred that the liṅga has been set up and the temple has been erected in the sacred memory of Kapila. All this is in details discussed by the famous historian of Orissa, K.C. Panigrahi in his work where he has lopined that the name of the temple Kapileśvara at Bhubaneswar and *KS,* one of the sacred Purāṇic texts were associated with Kapila who was one of the famous Pāśupata teachers[1]. As the Pāśupata sect prevailed in Orissa from 7th centruy to 11th century A.D. and the text under discussion decribes the temples erected upto the 15th and 16th century A.D. our author might belong to the same Pāśupata sect of a later period.

Further, the text though appears to be an attempt to bring harmony among the four different cultures viz., Vaiṣṇvism, Solar culture, Śaktism and Śaivism, still it devoted a major portion (chs. 10 to 20) to describe the Ekāmra-kṣetra. This indicates the author's special inclination for Śaivism.

Thus it may be safety concluded that *KS* might have been written by Kapila belonging to the Pāśupata sect of later period in Orissa.

C. The Date of Composition

As the author of the text is silent about the date of its composition it may be tentatively ascertained by taking into consideration the internal as well as the external

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1. K.C. Panigrahi, *History of Orissa,* Kitabmahal, Cuttack, 1986, p.316.

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evidences provided by the text and the different views developed later by different scholars.

So far as the subject matter of *KS* is concerned it deals with the four important sacred centres of Orissa viz. Kṛṣṇa-kṣetra, Arka-kṣetra, Pārvatī-kṣetra and Hara-kṣetra (*kṛṣṇāraka-pārvatī-harāḥ*). Some of these kṣetras of Orissa have also been described in the earlier principal eighteen Purāṇas. A considerable portion of *Brahma-Purāṇa*[1] is devoted to glorify these four keṣtras and these portions appear to be of later date. As the majority of Purāṇa-scholars do not assign a particular date to a complete Purāṇa text, *Brahma-Purāṇa,* perhaps, has not been composed or compiled in one period.

The Cāteśvara temple inscription[2] of Anaṅgabhīma Deva III (1211-1238 A.D.) also makes it clear that a new recension of the Purāṇas was made in Orissa incorporating the glory of its different sacred placed by Viṣṇu Acārya, an efficient minister of the king. Thus the new recension was made during Gaṅga Period (1100-1435 A.D.). The description of these sacred places probably began to be incorporated in some of the Purāṇas and these may be the inspiring sources for the independent Orissan treaties for highlighting the famous sacred centres of Orissa. In view of the detailed analysis of the said four important kṣetras of Orissa in *KS* in comparision with the brief analysis of such kṣetras in the Brahma-Purāṇa, it is evidient that *KS* may be of later origin. For example,

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1. Cp. Brahma-Purāṇa (Chs. 26-40), Translated in to English as the thirty third volume in the series on Ancient Indian Tradition and Mythology, Ed. by J.L. Sastri Delhi, 1985, p. 140-240
2. Cāṭeśvara temple inscription, re-edited by Dr. Chhabra, Epigraphia Indica, Vol. XXIX, pp. 121-23.

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while describing the Virajā-kṣetra, *Brahma-Purāṇa* devotes twelve verses whereas the text under discussion describes it in two chapters (7 and 8). The eight tīrthas of Virajā-kṣetra are simply mentioned in *Brahma-Purāṇa, but* KS describes in detail the favourable period of bath and the merits earned therebty in each of the eight tīrthas and also adds a myth signifying the sanctity of Alpāmbu-tīrtha[1]. *Brahma-Purāṇa* describes the river Vaitaraṇī as the remover of sins[2], but *KS* identifies it with the river Gaṅgā which not only removes sins, but also bestows liberation to the devotees[3]. Thus it can be easily said that the description of Virajā-kṣetra in *KS* is definitely later than that of *Brahma-Purāṇa.* As the *Brahma-Purāṇa* refers to the Sun temple at Koṇārka built in the C, 13th A.D. by Narasiṁha Deva I, the date of composition of *KS* cannot be fixed earlier to this period.

The author of *KS* has referred to various notable temples in course of highlighting the glory of Ekāmra-kṣetra where Kedāreśvara is included. According to an inscription on the Kedāreśvara temple, K.C. Panigrahi concludes that in all probability the temple was built before 1142 A.D.[4] in the early part of the Gaṅga rule in Orissa. So the text does not appear to have been composed earlier than twelfth century A.D.

While describing the Ekāmra-kṣetra, its divinities

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1. KS, 7. 32-54
2. *BP,* 40. 4 :
   āste vaitaraṇītatra sarvapāpaharā nadī
   yasyāṁ snātvā naraśreṣṭhaḥ sarvapāpaiḥ pramucyate/
3. *KS,* 7, 18-19.
4. K.C. Panigrahi, *Archaeological Remains at Bhubaneswar,* Calcutta, 1961, p. 167.

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and the origin and history of some of its notable shrines, *KS* appears to be closely connected with the other three Orissan works viz. *Ekāmra-Purāṇa, Ekāmra-Candrikā* and *Svarṇādri-mahodaya.* Among these four works *KS* is the only text which describes the four famous holy places of Orissa whereas other three highlight the Ekāmra-kṣetra only. In the elventh chapter, *KS* refers to the temple of Anantavāsudeva[1], the dscription of which also finds its place in other texts. As this temple was built in 1278 A.D.[2], by Candrikā Devi, daughter of Anaṅgabhīma III, all these texts must have been composed after 13th century A.D.

In the ninth chapter, while describing the Kailāsa mountain the text refers to the Kapilāsa Tīrtha of Lord Śikhareśvara. According to Satyanarayan Rajguru a reputed historian of Orissa, the temple was built in 1246 A.D.[3] by Narasiṁha Deva I of Gaṅga dynasty and therefore, it may be assumed that the text might have been written after 13th century A.D. This view is corroborated by the description of the Sun temple to Arka-kṣetra in the 6th chapter of the text under discussion, which was built most probably in the middle of the 13th century (between 1240 A.D 1270 A.D.) by Narasiṁha Deva I of Gaṅga dynasty.

Ekāmra Purāṇa, an authoritative text on the glory

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1. *KS, 11.15.*
2. Cp. K.N. Mohapartra, "Purāṇic Literature of Orissa",*The Orissa Historical Research Jouranl, Vol.* XI; 1, 1962, p.23
3. S.N. Rajguru, *Inscriptions of Orissa,* Vol. V, Part I, "Kapilāsa Inscription of Narasiṁha Deva", p. 136.

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and sanctity of Ekāmra-kṣetra appears to be the oldest[1] among the four above said sacred texts of Orissa and has been critically edited by U.N. Dhal. While discussing the period of composition[2]of this text the editor has fixed the upper age limit as 15th centry A.D. at the latest. The *KS* in its 18th chapter in course of describing the episode of Kīrti and Vāsa and the Cāturmāsyavrata in Ekāmra-kṣetra has borrowed certain lines from the thirty fourth, thirty fifth and fifty ninth chapter of *Ekāmra-Purāṇa*[3]. Moreover the author of *KS* has incorporated one verse from the thirty fifth chapter (verse 19) of *Ekāmra-Purāṇa* without any change in the phraseology. The verse in question is as follows :

ahaṁ kīrtir ayaṁ vāso nāsti lokeṣu matsamaḥ ।
aiśvarya-guṇa-rūpāḍhyaḥ saubhāgya-bala-pūjitaḥ॥
(KS, XVIII. 10).

This shows that the composition of the *KS* might have been completed after 15th century A.D. but the materials collated therein seem to be of earlier tradition.

Another internal evidence in this connection is supplied by the text itself. In the 7th chapter while describing the Virajā-kṣetra (the modern Jajpur) *KS* refers to the Varāha temple[4], which is supposed to be erected by Pratāparudra Deva of A.D. 1497-1541 A.D.[5].

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1. K.C. Panigrahi, op. cit., p. 22.
2. For detail see *The Ekāmra*-Purāṇa ed. by U.N.Dhal, pp. 2-3.
3.

Verses of *KS*	*Verses of EP*
18.5 (2nd line)	34. 45 (2nd line)
18. 11 (1st line)	35. 20 (2nd line)
18. 79 (2nd line)	59. 97 (1st line)

4. *KS*, 7.7.
5. K.C. Panigrahi, op. cit., p. 22.

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In the Descriptive Catalogue of Sanskrit MSS of Orissa, vol. III, p. 18 K.N. Mohapartra has mentioned that *Ekāmra-Candrikā*, an authentic work on Ekāmrakṣetra quotes from different authorities like *Skanda-Purāṇa, Brahma-Purāṇa, Kūrma-Purāṇa* and *KS*. From a close observation of *KS* and Ekāmra-candrikā it is clear that a large number of verses from the different chapters of *KS* have been borrowed by the *Ekāmra-Candrikā* without any change in the phraseology[1] *Ekāmra*-Candrikā appears to be the last among the four said texts. It deals with the sacred sites of Orissa, specially with the holy pilgrimage to *Ekāmra-kṣetra.* Its author can be assigned to the last part of the 16th century as he has described very small and unimportant temples of this kṣetra built towards the close of the Gajapati rule (1568 A.D.)[2] As it makes clear that our text *KS* existed before the compostion of *Ekāmra-Candrikā* and the date of *KS* must be fixed not later than 16th centruy A.D.

Mādhavacaritacampū, a notable work in the field of Campū literature of Orissa, was composed by Hari Śarmā. Here the author's reference to KS[3] as a source of inspiration for his work indicates the existance of *KS*

1.

Verses of EC	Verses of KS	Verses of EC	Verses of KS
2.36	12.36	4.9 and 1st line of 10	14.59 and 1st of 60
2.63	12.18	6.61, 63	15,. 20, 23
3.6 to 8	14. 14 to 17		
3.11	14.41	7.9, 10, 11	16. 1,2,3

2. For details see, K.N. Mohapatra, op. cit., p. 25.
3. *Mādhavacaritacampū,* Verse No. 3 :
śrutvā kapilasaṁhitoḍītam ahaṁ śrī mādhavasyākhilam/
karṇānandavidhāyakaṁ pratīpadṁ vṛtaṁ pramatto'bhavam//

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long before the date of composition of the *Mādhavacaritacampū*. C.N. Tripathy in his book *Campūkāvya kā ālocanātmaka evam aitihāsika adhyayan,* refers to a number of Campūkāvaya written in the 16th century, which was accepted as the golden period of the *Campū* literature in Orissa. This gives the idea that *Mādhavacaritacampū* might have been written during this period. Keeping in view of the above arguments and due to the unavailability of further evidences at present it may be concluded that *KS*, the text under discussion cannot be dated later than the middle part of the 16th century A.D.

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Chapter IV

ANALYSIS OF THE CONTENTS OF THE TEXT

The edited text *KS*, a notable *Sthalapurāṇa* of Orissa consists of twenty one chapters and describes the sanctity of different sacred places, mountains, forests, rivers, lakes and ponds of the four important holy kṣetras of Orissa. It is a well known fact that from the most ancient times holy places have played an important roŀe in bringing about a cultural integration of India. As the sages and semi divine beings are attracted to the large rivers, mountains, forests, hills and streams they are sanctified and thus these places in India have always been venerated as sacred. These sacred places are attributed as Tīrthas.

The word Tīrtha is derived from the root tṛ (tar) having the primary sense "to cross over or to carry through". It is formed with the suffix '*thak*'. *Śabdakalpadruma* (*ŚKD*) defines the word tīrtha as "*tarati pāpādikaṁ yasmāt*", 'that from which one crosses over the sins. Now-a-days people even undertake their journey to different tīrthas for their self-purification and redemption from sins. The Indian tīrthas seem to be endowed with a magical effect which acts immediately on a pilgrim who visits to it.

Sometimes the tīrtha also means a sacred region,

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which is more appropriately termed as a kṣetra rather than a tīrtha. As a land of religion Orissa possesses a number of sacred kṣetras among which Nīlācala-kṣetra at Puri, Maitreyavana at Koṇārka, Virajā-kṣetra at Jajpur, Śaiva-kṣetra at Kapīlāsa in Dhenkanal and Ekāmrakṣetra in Bhubaneswar are very famous. People from various places come to Orissa being attracted by the different temples, deities, rivers, ponds, ocean and holy trees present in these four sacred kṣetras. These kṣetras are resorted to by the people for the removal of their sins and collection of merit.

In this chapter an attempt has been made to highlight the significance of these four important kṣetras (*kṛṣṇārkapārvatīharāḥ*) one after the other as depicted in *KS*.

A. The KṚṢṆA-KṢETRA

Introductory

KS describes these four important sacred kṣetras of which Kṛṣṇa-kṣetra loacted at Puri is variously known as Śrīkṣetra, Śrī Jagannātha-kṣetra and Śrī Puruṣottama-kṣetra etc. *Nīlādri-Mahodayam* (*NM*) a ritual text dealing with the different daily and occasional rituals of the Lord Puruṣottama describes this kṣetra as Śaṅkha-kṣetra[1]. It is one of the most important sacred centres of Orissa where the Lord Puruṣottama is present as the bestower of salvation and is regarded as the king of all the kṣetras[2].

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1. NM, 1.24
   pañcakrośāyatiutam śaṅkhākāram manoharam /
   nīlācalasamullāsaṁ pāparāśī-vināśanam //
2. KS, 5.3, 39.
   sarveṣām caiva kṣetrāṇāṁ rājā śrī puruṣottamaḥ/
   sarveṣām caiva kṣetrāṇāṁ rājā śrī puruṣottamaḥ//

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Different Purāṇas sing the glory of this kṣetra in different tones and describe it as the most sacred one in the Bhāratavarṣa. The description of this Puruṣottama kṣetra is found in the *Skanda-Purāṇa* in a separate and independent section of its *Vaiṣṇavakhaṇḍa* (part two) where the number of chapters and verses vary from one recension to the other. The Venkaṭeśvara edition, Bombay of this Purāṇa devotes 49 chapters in describing this kṣetra and the Vaṅgavāsī edition, Calcutta 57 chapters. *Brahma-Purāṇa* in almost thirty chapters describes this Puruṣottama-Māhātmya in a very lucid manner and the *Nāradīya* glorifies it in ten chapters (2.52-61), in about 825 verses). It is also referred to in other Purāṇas viz, *Viṣṇu, Matsya, Garuḍa, Brahmāṇḍa, Agni* and *Padma-Purāṇa*. Among these *Matsya Purāṇa* mentions the name of this kṣetra in two places[1] and others too devote some passages describing the sanctity of this kṣetra.

Along with the other sacred Vaiṣṇava-kṣetra, the Puruṣottama-kṣetra too is mentioned in the *Bārhaspatya-Sūtram*[2]. The reference to Puruṣottamakṣetra is also found in the Nāgpur stone inscriptions of the rulers of Mālava of the Vīkrama era 1161 or 1104 A.D.[3]

In the *Tīrthavivecana-kāṇḍa* of *Kṛtyakalpataru*[4] the author Lakṣmīdhara Bhaṭṭa has mentioned the four holy tīrthas of Orissa, including the Puruṣottamkṣetra quoting from Prahlāda's *tīrthayātrā* from *Vāmana-*

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1. *MP,* 13. 35, 22. 38.
2. The *Bārhaspatyasūtram*, III. p. 20, sūtras 119 and 120.
3. Kielhorn, *Epigraphia Indica,* (ed.) *E.I.,* Vol. II, p. 180.
4. *Kṛtyakalpataru of Lakṣmīdhara Bhaṭṭa,* ed. by K. V. Rangaswami Aiyangar, Baroda, (1942), Vol. VIII, p.23.

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Purāṇa. This shows the popularity and religious sanctity of the kṣetra from a very remote past.

The description of this famous Puruṣottama-kṣetra finds its place in *KS* from third to fifth chapters. When in the second chapter the sages request Bharadvāja to narrate in detail the glory and greatness of the land, Oḍradeśa, the great sage in reply goes on describing the four important sacred places devoted to Kṛṣṇa, Arka, Pāvatī and Hara[1]. While narrating the glory of Kṛṣṇa-kṣetra in detail, the author of *KS* has referred to it as Nīlācala (The Blue mountain)[2]. This famous Nīlācala-kṣetra full of natural sceneries is supposed to be the perpetual abode of the Lord Jagannātha. Reference to this place as Kṛṣṇa-kṣetra by our author is due to the fact that Jagannātha must have been identified with Kṛṣṇa by that time. The *Utkalakhaṇḍa of Skaṇḍa-Purāṇa* refers to this fact in the chapters XIX. 37, 40 and XXX. 46, 92. The *Padma-Purāṇa* while describing the Kṛṣṇa-tīrtha speaks of Kṛṣṇa as Jagannātha[3]. Jagannātha has been mentioned as a synonym of Viṣṇu[4] in the *Tīkāṇḍaśeṣa* of Puruṣottama Deva, who flourished in the 9th century A.D. The *Puruṣottama-Māhātmya* of the *Skanda-Purāṇa* identifies Puruṣottama with Viṣṇu, Kṛṣṇa and jagannātha

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1. *KS*,2.3
   tasimin oḍre sadā santi kṛṣṇārka-pārvatī-harāḥ/
   eksyaikasya kṣetraṁ tu sarvapāparaṇāśanam//
2. *KS*, 3.3
   kṣetraṁ nīlācalṁ pūṇyaṁ dārubrahmasvarūpiṇaḥ/
   yasmīṅ kṣetre tyajan dehaṁ naro vaikuṇṭham āpnuyāt//
3. *PP, Pātālakhaṇḍa,* 77.8
4. OHRJ, Vol. II, No 3 and 4. p. 71.

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and according to this Purāṇa[1]. Jaganātha, Cakrī, Madhusūdana, Viṣṇu, Harī, Mukunda, Acyuta and Kṛṣṇa appear as synonyms. Thus the author of *KS* has described the sanctity of the famous Puruṣottama-kṣetra by the name of Kṛṣṇa-kṣetra.

It is well known that Viṣṇu is a Vedic deity. Though a very few hymns are addressed to him in the *Ṛg Veda* still his responsibility by no means was unimportant. In the Brāhmaṇīc period Viṣṇu was considered as the highest of the gods . According to a legend of the *Śatapatha-Brāhmaṇa (ŚBr)* Viṣṇu is the most excellent of all the gods[2]. This legend with some variation also recurs in the *Taittirīya-Āraṇyaka* (V.I.) describing Viṣṇu as the highest of the gods.

In the later Vedic period Viṣṇu grew to be a very powerful god and by the epic times he is regarded as the supreme spirit, Vāsudeva, and is identified with Kṛṣṇa. In the chapter 43 of the *Śāntiparvan* of the *Mahābhārata*, Yudhiṣṭhira addressing Kṛṣṇa sings a hymn of praise in which Kṛṣṇa is identified with Viṣṇu. Although Viṣṇu was regarded as the supreme spirit by that time the names of Nārāyaṇa and Vāsudeva-Kṛṣṇa occur very frequently and are more prominent. The cult of Vāsudeva which was prominent in the epic times ceased to be militant in the Purāṇic time. However, Viṣṇu, Nārāyaṇa and Vāsudeva are assimilated together and constituted later the essence of Vaiṣṇavism. Jagannātha the embodiment

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1. *PM*, 7/41.71.80.
2. *ŚBr.*, XIV.1.1.

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of nation's adoration and faith occupies a pivotal position in the religious life of Orissa. So from the days of yore we find a number of Purāṇic and literay works describing the glory and importance of Lord Jagannātha (Puruṣottama) and his abode, the famous Puruṣottama-kṣetra.

Among the regional works, *KS* is significant in glorifying the Puruṣottama kṣetra which is also famous by the name Nīlācala-kṣetra. The author describes this place as sacred and very pleasing resembling a cloud. The length of this kṣetra is stated to be ten *yojanas* or 80 miles[1]. This kṣetra resembles *Vaikuṇṭha* being inhabited by various sages, beautiful birds, fruit- yielding trees and ornamented with different kinds of flowers. Here in this holy land, all the gods like Brahmā and others reside along with Lord Jagannātha who was worshipped previously in the form of a dark blue mountain but at present appears in the form of a piece of wood.

1. Episodes connected with this kṣetra

While referring to Lord Jagannātha whose image is in the form of wood (*dārumayam*) *KS* brings to our memory the famous Indradyumna-episode described in various Purāṇas.

In our text this episode is narrated in the third and fourth chapter by the great sage Bharadvāja to the sages of Puṣkara forest who were very much eager to know about the peculiar form of Lord Jagannātha appearing in the nature of *dārubrahma*. The story in brief is as follows

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1. *KS*, 3. 4.

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: In Kṛta-yuga (the age *Satyayuga,* or golden age) there lived a king, Indradyumna firmly devoted to Jagannātha and was supposed to be the fifth incarnation of Lord Brahmā. The king who had a strong desire to see the lord in his own eyes once dreamt a dream where lord Viṣṇu appeared before him and advised to visit the holy land Nīlācala and to practise penance in order ot see his sapphire figure near Rohiṇī-kuṇḍa. All of a sudden the king woke up and began to lament at the disappearance of the Lord. Being consoled by the ministers and priests the king narrated all about his dream and expressed his desire to visit Nīlācala. Then with their cooperation the king started for the dark blue mountain (Nīlācala) along with his ministers and priests. Meanwhile Yama being aware of Indradyumna's desire was perturbed and entered the mountain, dark blue in colour. He was afraid of the fact that he would lose the significance of his responsibility if Indradyumna and his people would get salvation just by seeing the god. Therefore standing in front of Vāsudeva he prayed him to conceal himself and the Rohiṇī-kuṇḍa (where a dip assures the people of their release from the bondage) in the nether world (*Pātāla*). As the lord promised to fulfil his desire earlier there was no alternative but to accept it.

On reaching Nīlācala the king came to know about the departure of Lord Viṣṇu along with the Rohiṇī-kuṇḍa to the nether world from Nārada and was very much grief-stricken. While Nārada was consoling the king, a log of wood marked with the figure of a conch-shell and a discus was found floating on the ocean. Then with the

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order of Indradyumna the images of Balabhadra, Jagannātha, Subhadrā and Sudarśana were carved out by Viśvakarmā. Thereafter the king went to Brahmaloka to invite Brahmā and during his absence the king Gāla worshipped the deities. Finally when Brahmā came to Nīlācala and installed the images there, the Lord Hari appeared and expressed his desire to perform the festival of Guṇḍicā in his honour. Then Brahmā went to his abode and the king Indradyumna by worshipping the Lord of the world attained liberation.

This story of Indradyumna finds its place in Brahma, Nārada and *Skanda-Purāṇa* (*puruṣottama-māhātmya*).Of these three works *Nārada-Purāṇa* appears to record the earliest tradition, then the *Brahma-Purāṇa,* but the *Skanda-Purāṇa* presents the elaborate version of 'the legned. *Brahma-Purāṇa* makes no reference to Nīlagiri, Nīlamādhava, Vidyāpati, Viśvāvasu and Mahādevī. It refers to the deity merely as an image made of sapphire but never names it as Nīlamādhava. The Indradyumna legend present in the *Nārada-Purāṇa* is very much similar to that of the *Brahma-Purāṇa* but it only differs in one respect that it makes no reference to Indradyumna being helped by the king of Kośala, Utkal, Kaliṅga and others. The story of the king Gāla who woshipped the Lord when Indradyumna was in the Brahmaloka is also not present in the *Brahma* and *Nārada-Purāṇa, Skanda-Purāṇa* describes the story in a very vivid manner. The story present in *KS* is very much similar to that of the *Skanda-Purāṇa*. But it does not refer to Vidyāpati or the carpenter who carves out the images. Here in this text

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Viśvakarmā carves out the images. There is no reference to the horse-sacrifice of the king in this text. Further, this episode points out to the *Caturdhāmūrti* consisting of Jagannātha, Balabhadra, Subhadrā and Sudarśana. The figures as described in our text are quite different from figures (images of the Lord) now present in the temple. According to the description of the images noted in the *KS*, Viṣṇu clad in yellow garments holds a conch and a discus; Balabhadra with a plough share and a mace looks fearful with the snake-hood on his head; Subhadrā stands with a lotus in her hand and Sudarśana, the embodiment of Viṣṇu's anger, appears in a pillar like form.

From the comparative study of the Indradyumna-episode in different Sanskrit and Oriya works it can be said that king Indradyumna is very much associated with the construction of the great temple of Puruṣottama-kṣetra and the installation of the images therein.

2. Divinities of Kṛṣṇa-kṣetra

Jagannātha, the lord of the universe influences the religious life of Orissa to a great extent. *KS* while going to highlight the sanctity of the Nīlācala-kṣetra not only refers to the historicity of its presiding deity, the Lord Jagannātha but also mentions the benefits to be accrued from visiting the Lord along with other temples dedicated to different deities.

(i) Yameśvara

First of all *KS* refers to the shrine of Yameśvara which is situated to the south of the precincts of Lord Indra. In the *Puruṣottama- Māhātmya* of *Skanda-Purāṇa*

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it is described that Lord Jagannātha is also known as Yameśvara. The seat of Yameśvara is really fit for penance. In the holy land of Nīlācala by paying a visit to the shrine of Yameśvara and propitiating the Lord with devotion a man becomes free from the punishment of Yama and attains final beatitude[1]. Now it is present in the southern direction of the main temple.

(ii) Alāvukeśvara

To the weatern side of the shrine of Yameśvara there shines the god Alāvukeśvara (Śiva-shrine) and by taking a refuge in him a man attains all his desired objects. By worshipping the Lord Alāvukeśvara a man bereft of progeny is blessed with sons and a crippled man assumes the usual fom of Kāmadeva[2]

(iii) Kapālamocana

KS describes the glory of the Lord Kapālamocana by paying a visit to whom with devotion one is freed of the sins of the murder of a Brahmin. In the *Puruṣottama-Māhātmya* of *Skanda-Purāṇa* we find a story about the Kapālamocana-liṅga. Long long ago once Śiva out of rage cut down the fifth head of Brahmā which clinged to his palm. Rudra moved here and there in the whole world and at last when he reached this Puruṣottama-kṣetra, the head automatically fell down from his hand and since then Śiva stays here and is famous by the name Kapālamocana[3].

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1. *KS, 5.8.*
2. *KS, 5, 10.*
3. *PM, 4. 5, 6, 7.*

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(iv) Śveta-Mādhava and Matsya-Mādhava

In the holy land of Nīlācala the divinities like Śveta-Mādhava and Matsya-Mādhava (Lord Viṣṇu in white colour as well as in the form of a fish) are worshipped on the bank of the sacred pool, Śveta-Gaṅgā. *Brahma-Purāṇa* presents a detailed account about the greatness of Śveta-Mādhava, all powerful in destroying sins. It also refers to the legend in connection with the installation of the Lord whose image was made earlier with white marble rocks by the king Śveta[1]. *KS* describes in brief the glory of these two deities who even grant liberation to the insects, who cast a glance at both these divinities. Further *KS* adds that a murderer of a Brahmin, drunkard, a cow-killer or a person committing partricide gets liberation by casting a glance at both these deities. By paying a visit to these shrines and after taking a dip in the river Śveta-Gaṅgā one becomes free from all sins and definitely goes to Śveta-dvīpa.

(v) Narasiṁha and Nīlakaṇṭha

The shrines of both these divinities are situated near the tank Indradyumna. A man who pays a visit to these shrines and makes obeisance there, attains the region of Brahman[2]. He who presents an excellent offering to his dead ancestors in between the shrines of Lord Hari and Lord Śaṅkara delivers the ancestors from hell and goes to the world of the Sun-god.

(vi) Maṅgalā

In the compound of the Jagannātha temple and at the foot of the Banyan tree known as Kalpavaṭa there

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1. *Vide BP, 56. 29-30*
2. KS, 5.17.

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lies the shrine of the goddess Maṅgalā (Durgā) who bestows bliss and fortune to the devotees. By worshipping her in course of a visit to the shrine one is released from the fetters of delusion[1]

(vii) Vimalā

While Maṅgalā stays under the root of the banyan tree, Vimalā stays to its western side. By paying a visit to the goddess Vimalā, the bestower of sanctity and holiness a man becomes a master of learning[2].

(viii) Narsiṁha

In front of the shrine of goddess Vimalā there shines Lord Narasiṁha, the bestower of happiness and salvation. The *Brahma-Purāṇa* devotes one full chapter (Ch. 55) in describing the glory of this deity whereas *KS* in one verse only refers to this god who had rent asunder the chest of the lord of demons (Hiraṇyakaśipu). It is said that a visit to the Lord Narasiṁha results in emancipation.

(ix) Vāsudeva

The shrine of Vāsudeva (Kṛṣṇa) is found in front of Lord Narasīṁha where the Lord appears slumbering on the couch of the serpent Śeṣa with the palms marked with a conch-shell and a discus and adorned with a chaplet of wood-flowers. As the Lord sleeps on the serpent Ananta he is also known as Ananta-Vāsudeva. *KS* describes that the Lord Jagannātha who rests in the milk-ocean is present here in person; goddess Lakṣmī is seated near his feet and the goddess Sarasvatī is resting at the root of his ears. In the holy land called Śrī the

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1. KS, 5.21.
2. Ibid., 5.22

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Puruṣottama (after the name of the Lord Puruṣottama) one gets liberation by a visit to the shrine of the Lord reclining on the serpent Ananta[1].

(x) Vaṭeśa

The shrine of Lord Vaṭeśa (Lord of the Banyan tree) is present at the foot of the Banyan tree. By getting a mere sight of that deity one is freed of all sins. Though in the holy land of ŚrīPuruṣottama there are many other shrines, *KS* refers only to the sanctums cited above.

3. Sacred places of this kṣetra

A kṣetra being famous for the sacred places attracts large number of pilgrims. There are many sacred spots in the holy land of Śrī Puruṣottama which add a lot to the popularity of this kṣetra. These sacred spots include water-sources and holy trees. *KS* while highlighting the Puruṣottama-kṣetra refers to some of the famous water-sources and holy trees of this place as well.

(i) Water-Sources

(a) The Ocean (Lavaṇāmbudhi)

Among the water fources the ocean (the bay of Bengal), the lord of the rivers is regarded as the king of holy centres. *KS* describes it as a purifier of sins because by taking a dip in the great ocean, the sins caused by the murder of a Brahmin etc. are destroyed and the devotee being sinless attains liberation[2]. It is the Tīrtharāja (king of the tīrthas) indeed as the religious merit one gets by taking a dip in any of the rivers like the Ganges, the Sarasvatī and the Godāvarī is attained just by looking at the salty Ocean. This '*Tirtharāja*' is foremost among the five tīrathas (*pañcatīrtha*) which

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1. *KS*., 5.29
2. Ibid., 5.2

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sanctions liberation to all the devotees.

(b) The Mārkaṇḍeya-tank

This tank present in the holy place of Puruṣottama purifies the three worlds. *KS* refers to the fact that Lord Kṛṣṇa himself has dug up this tank in honour of the great sage Mārkaṇḍeya[1]. But according to *Brahma-Purāṇa*, Mākaṇḍeya himself has dug up the lake at the instance of Lord Viṣṇu[2]. By taking a dip in the eddy of Mārkaṇḍeya tank and by visiting Lord Śiva situated on its bank man is purified and is immediately released of sins committed in millions and millions of previous births.

(C) The sacred pool, Śveta-Gaṅgā

KS only in one verse (Ch. V. 15) refers to the sancitity of Śveta-Gaṅgā. The deities Śveta-Mādhava and Matsya-Mādhava are present on the bank of this tank. By taking a dip in the Śveta-Gaṅgā and paying a visit to the divinities there, a man is exonerated of all sins and enters in Śveta-dvīpa.

(d) The Indradyumna-tank

KS recounts the glory of the Indradyumna-tank adored even by the Lord Indra. By reaching there a man delights in heaven in the company of Indra[3]. It does not give the detailed description of the tank unlike in Brahma and other Purāṇas. It is situated towards the north of the Guṇḍicā temple where Indradyumna donated millions of cows after the performance of the Horse sacrifice. The shrines of Lord Narasīṁha and Nīlakaṇṭha are present beside the tank.

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1. *KS*, 5.5.
2. Vide *BP*, 53. 66-69
3. *KS*, 5.16.

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(e) The Rohiṇī-kuṇḍa (Reservoir of Rohiṇī)

In the third chapter *KS* refers to this famous place of pilgrimage called *Rohiṇī-kuṇḍa.* According to the Indradyumna legend the king had a dream where Lord Viṣnu informed him how a person taking a dip in this *Rohiṇī-kuṇḍa* could get himself merged in Him (in the Lord)[1] These five water-sources are considered as the five holy tīrthas or forts in the Purāṇic tradition. Haladhara in his *Smṛti-Darpaṇa* has also referred to these five water-sources[2].

(ii) Holy Trees

The eco-friendly nature of human being has been responsible in the growth of plant kingdom. Man has also associated trees in all his social and religious concerns. So from the very remote past trees have been treated as sacred and thus were worshipped with great devotion. When the temples were not built, trees were served as the places of adoration of gods by the primitive people. As such the Text *KS* under discussion has described the religious importance of some of the trees present in the four different kṣetras. Here *KS* refers to the only famous holy tree of this Puruṣottama-kṣetra which is immortal surviving all through the kalpas.

(a) Kalpavaṭa

This holy *Kalpavaṭa* is a bannyan tree in the compound of the Jagannātha temple very close to the wooden image of Dārubrahma and fulfils all the desires of the devotees. By going under the shade of the tree

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1. *KS.*, 3.26
2. *Smṛti Darpaṇa* p.5
   mārkaṇḍeyāvaṭekṛṣṇe rohiṇyāṁca mahodadhau/
   indradyumnasare snātvā punarjanma na vidyate//

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one is freed from the sin of the brahmicide. If one worships the bannyan tree after circumambulating it. Lord Hari destroys all the sins committed by him in his hundreds of past lives[1].

4. Festivals observed in this kṣetra

Generally festivals and *yātrās* play an important role in providing entertainment to the agriculturist class. Spiritually the observance imparts the virtue or dharma to all classes of people. Thus these festivals are not only associated with religion but are closely connected with the socio-cultural life of the Hindus. The term *yātrā* is dervied from the root *yā* means 'to go'. At the time of a festival the movable image of the deity is taken from the main shrine to another place accompanied by various instrumental music and procession. So the ceremonies or festivals celebrated in honour of a divinity are also called the *yātrās.*

A large number of festivals are celebrated in honour of the Lord Jagannātha. The text *Puruṣottama-Māhātmya* refers to twelve major festivals of the lord performed in a year[2]. Here the chapters beginning from thirty two to forty six deal with the twelve festivals of the Lord as described below. They are :

(1) *Snānayātrā*, (2) *Guṇḍicāyātrā* (Car-festival), (3) *Śayanotsava,* (4) *(Dakṣiṇāyana* i.e. *Karkaṭa-Saṁkrānti,* (5) *Pārśvaparivartana,* (6) *Utthāpana* (7) *Prāvaraṇa,* (8) *Puṣyasnānotsava* or *Puṣyābhiṣeka,* (9) *makara Saṁkramaṇa* or *Makarasaṁkrānti,* (10) *Dolārohaṇa* (11) *Damanabhañjikā* and (12) *Akṣyamokṣdā yātrā or*

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1. *KS*, 5.20
2. *PM*, 45.2

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Akṣayatṛtīyā. Brahma, Skanda and Padma-Purāṇas also refer to various festivals of the Lord Jagannātha. Padma Purāṇa refers to some of the festivals like *Rathayātrā, Śayana-Mahotsava* and *Snānayātrā etc*[1]. *Brahma-Purāṇa* describes *Mahājyeṣṭhī*, *Snānayātrā* and *Guṇḍicā* festival[2]. Yātrā Bhāgavata also relates an account of the popular twelve festivals of the lord and it begins with Dolayātrā. Reference to other festivals like Dīpāvalī-Amāvāsyā, Jāgara, Janmāṣṭamī and Rādhā-dāmodara worship[3] in the text may be included among the minor festivals of the Lord. *Nīlādri-Mahodaya*, an Orissan text gives a detailed account of other festivals in addition to the famous twelve *Yātrās* of the Lord Jagannātha and also describes the mode of their observances. But our text *KS* refers only to Guṇḍicā festival (*Rathayātrā*) and the ceremony of bathing (Snānayātrā) in brief. Thus they are taken up one after the other.

(i) Snānayātrā

The fourth chapter of *KS* refers to the bathing cermony (*Snānayātrā*)[4]. Our author, while describing the Indradyumna episode brings forward the exact motif for the celebration of the *Yātrā*. But it does not describe in detail about this *Yātrā* as described in the *Puruṣottama-Māhātmya, Brahma-Purāṇa* and *Nīlādri-Mahodaya.* It mentions the name of the festivals only in one verse.

On the full moon day of *Jyeṣṭhā*, this festival is celebrated in the Jagannātha temple with pomp and

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1. *PP, Krīya Yogakhaṇḍa,* 18. 31-53; *Śaṣthamuttarakhaṇḍa,*65.8, 15.
2. *BP*, Chs. 61, 63
3. *Yātrā-Bhāgavata,* Ch. 24. p.65.
4. *KS*, 4.22.

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ceremony. On the previous day of Jyeṣṭhā-Pūrṇimā water in one hundred and eight golden vessels is brought from the well situated in front of the goddess Śītalā devoid of all impurities. It is popularly known as *Sunākūa* (golden well) where water from all the tīrthas of India are supposed to be stored together.

On the day *Snānapūrṇimā* the images of the Lord Jagannātha, Balabhadra and Subhadrā along with Sudarśana are carried to the well decorated *Snānaveḍī* in a procession called *pahaṇḍi* (which indicated the meaning of jumping step by step). The deities are consecrated with water poured down from these vessels accompanied by the chantings of Vedic mantras. *KS* states that those who behold this bathing ceremony of the Lord Jagannātha with delight will be granted liberation.

(ii) Guṇḍicā Festival

It is the famous car festival of Lord Jagannātha which attracts millions and millions of people from different parts of the world. Every year they come to this Puruṣottama-kṣetra to have a look of the Lord Jagannātha on the chariots. *KS* while describing the Indradyumna legend refers to the fact that the Lord Jagannātha informed Indradyumna to make arrangement for a great festival called *Guṇḍicā*[1]. *Brahma-Purāṇa* presents this fact in a different manner where with the request of the king Indradyumna the Lord consented to go on a process called *Guṇḍica*[2]. A vivid description of this festival is found in *Brahma-Purāṇa, Padma-Purāṇa* and *Puruṣottama- māhātmya* of *Skanda-Purāṇa. Nīādri-Mahodaya* in its

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1. *KS*, 4.27
2. *BP*, 63. 6-8

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sixteenth chapter eleaborately describes this *Ghoṣayātrā* (Car Festival) of Lord Jagannātha which is held on the *Āṣāḍha-Śukla-Dviīyā*. The images of the three deities along with Sudarśana are brought in a procession called *Pahaṇḍi* outside the temple where three chariots are kept ready. *KS* only gives a hint to this festival but does not describe it elaborately like the other Purāṇas. According to *KS* the person who with delight beholds this Guṇḍicā Festival is freed from all sins and go to the world of the Lord[1].

From the above description it is revealed that the author of *KS* in order to glorify the land of Puruṣottama draws his inspiration from various legends and traditions based on *Skanda-Purāṇa, Brahma-Purāṇa, Nārada-Purāṇa* and *Padma-Purāṇa*. However, it is the *Puruṣottama-Māhātmya* of *Skanda-Purāṇa* which appears to have exerted greater influence on our author.

B. The Arka-Kṣetra

Introductory

It is one of the four principal kṣetras mentioned in the *KS*[2], which is no other than the Sūrya-kṣetra at Koṇārka, near Puruṣottama-kṣetra. As regards the name Koṇārka, it is mentioned in the Śāntiparva of the farfamed Oriya epic known as *Sāralā-Mahābhārata* that the demon Arka was killed at the Agnikoṇa (the South-East direction) of Jambūdivīpa by the Sun-god Sūryanārayaña and as the demon was killed in the Agnikoṇa, the place became

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1. *KS,* 4.28.
2. Ibid, 6.1
   Purā te gadītā vipra kṛṣṇārka-pārvaī-harāḥ/
   iadānīṁ bhāskarasyeha māhātmyaṁ vada naḥ prabho//

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famous as Koṇārka[1]. The Sun-god of the Arka-kṣetra bears the name of the place Koṇārka and he is otherwise called Koṇādītya in the *Brahma-Purāṇa*[2].

While *Śiva-Purāṇa* and *Skanda-Purāṇa* call this Arka-Kṣetra as Sūrya-kṣetra, the *Bhaviṣya-Purāṇa* and the *Śāmba-Purāṇa* refer to it as Mitravana. But the *KS* in the 6th chapter describes it as Ravi-kṣetra or Maitreyavana.[3] Here the description starts with the episode of Śāmba who was cured of leprosy by worshipping the Sun in Maitreyavana.

The worshp of the Sun has a very ancient tradition. From the very beginning of human history the Sun has drawn the attention of mankind all over the world for adoration. Thus the worship of the Sun has more or less got a place in almost every ancient culture like Egyptian, Mesopotamian, Greek, Roman, Iranian, mexican and Indian as well. So far as the Sun-worship in India is concerned it is difficult to trace its beginning but no body can deny its presence and popularity from very ancient times. The Sun remained the centre of gratitude for the early man. All his activities evolved with the inspiration that the morning Sun provided him. Thus the inspired early man carved the figures of the Sun on the

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1. *Sāralā MBh., Śāntiparva, P.21.*
   agasti bolanti jambūdvīpa agnikoṇe
   arkadāitya nāśile virañcinārāyaṇe/
   pṛthvī agnikoṇe yahuṇ daitya helā hata
   tehṇu se koṇārka nāme hoīlā vikhyāta//
2. BP, 26.9
   koṇāditya iti khyuātaḥ tasmin dese vyavasthitaḥ/
   yaṁ dṛṣṭvā bhāskaraṁ martyaḥ sarvapāpaiḥ pramucyate//
3. *KS, 6.2*
   kathayāmi rahasyaṁ vo maitreyākhyaṁ vanottamaṁ/

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rocks and stone tools and the caves bore the marks of-various paintings symbolic of the Sun and its energy. As such the worship of the Sun through various -symbols is depicted on the pre-historic Potteries, seals, amulets and beads.

Sun-god, the lord of the entire universe occupies an important position among the Vedic divinities and was worshipped by the Vedic Aryans under different names for the removal of sins and the bestowal of riches, food, fame, health and other blessings. Various epithets of the Sun-god include Sūrya, Savitṛ, Mitra, Varuṇa Pūṣan, Aśvins, Ādityas, Rohita, Vivasvat etc. In the later Vedic age some symbols like wheel, golden disc and a girdle for the Sun-god were used in various sacrifices. The Pravargya-ceremony, a type of Sun-worship performed in the Brāhmaṇic age was supposed to provide the sacrificer with a new celestial body. In this period Aśvamedha sacrifice and some other sacrifice were related to Sunworship. In the Ātharvaṇic tradition Sun-worship was connected with magic and medicine although the naturalistic basis of the Sun was not forgotten. Here he was addressed to remove various diseases like yellowness of the eyes, skin, teeth and nails and thereby indicating that jaundice was cured by the Sun[1]. In the Upaniṣadic period the atmospheric aspect of the Sun was given prominence which is evident from the ceremonies like the *Sūryadarśana, Sūryanamaskāra* and *Sandhyādarśana* etc[2]. During this age Sun has been treated two-fold both as a cosmic and a spiritual entity. Thus as the Gāyatrī

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1. *AV, 1.22*
2. Vide P.V. Kane, *History of Dharmaśāstra*, Vol. II. pp. 31, 521.

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mantra indicates, the Sun is not the physical Sun we see in the sky but the supreme effulgence in the highest firmament. In this mantra the Sun-god is invoked to incite human intellect for which the daily worship of a Brahmin begins with this hymn addressed to the Sun.[1]

In the post Vedic age Sun-worship prevailed with equal importance and it is evident from Yāska's *Nirukta* (12.14: *sūryaḥ sarater vā, suvater vā, svīryater vā*) that the sun was treated as the source of movement, stimulation and promotion. New light is focused on the concept of its divinity and the nature of its worship. It is T.A.G. Rao who opines that the image worship of the Sun can be inferred from *Nirukta*, however sun was worshipped with Vedic mantras.

Though Pāṇini does not directly refer to the Sun-worship, some sūtras stating the formation of the words Saurya[2] indicates the existence of a school of Sun-worshippers in the age of Pāṇini.

Sun was also worshipped in various ceremonies connected with some of the *saṁskāras* laid down by different Gṛhya sūtras. References to Sun-worship are traced in the Jātakas of Buddhist literature. In the *Mayūra-Jātaka* Sun is described as a "King of all seeing" and a gloriious being presenting all things bright with his golden light and is invoked for safety and to keep off evils[3]. The *Rāmāyaṇa* and the *Mahābhārata*, the great epics of India provide a number of evidences of the gowing popularity of Sun-worship during this period. In the *Yuddhakāṇḍa* of the *Rāmāyaṇa,* a whole canto is

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1. *Cp. the Gāyatrīmantra in the* RV III. 62. 10.
2. P. 4.3.112.
3. Jātaka No. 159

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dedicated in the praise of Sun-god. In other kāṇḍas[1] too we find many references with regard to Sun-worship. A Saura sect is referred to in the *Mahābhārata* along with 108 solar worshippers and 108 names of Sun-god. In this age Sun-god assumed an independent status and was considered as one of the eight important gods with sectarian following[2]. The worship of Sun in the form of images was prevalent in the early Purāṇic society. The iconic tradition of Sun is referred to in some passages of the *Vāyu,* the *Matsya* and the *Mārkaṇḍeya Purāṇas.* D. R. Patil is of the opinion that a few passages in the *Vāyu-Purāṇa* were interpolated after the 5th century A.D. highilighting the imageworhip in the temples dedicated for Sun-cult[3]. *The Śāmba-Purāṇa* describes the 12 forms of Sūrya which are similar to the worship of Vālukeśvara with twelve beams described in the *Vāyu-Purāṇa.* The image-worship of Sun-god is also described in details in the *Matsya-Purāṇa*[4]. In the *Śāmba-Purāṇa* the Sun-god is described as the cause of creation, protection and destruction and is also identified as the soul of Brahmā, Nārāyaṇa and Śaṅkara[5]. The other Purāṇas like the

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1. *Ayodhyākāṇḍa,* 64, 34; 87, 18; 16, 42
   Araṇyakāṇḍa, 63, 16; *Sundarākāṇḍa,* 1.8, etc.
2. J.N. Banerjee, *Saurya in Brāhmaṇical Art, Indian Archaeology,* p.54.
3. D.R. Patil, *Cultural History from the VAyu-Purāṇa,* p. 67; cf. Appendix 1122.
4. *MP,* CCLXI. 1-7; XCIV. 7.
5. Cp. Śāmba Purāṇa 1.1 :
   namaḥ savitre jagadeka-cakṣuṣe
   jagatprasūtisthitināśahetave/
   trayīmayāya triguṇātmadhāriṇe//
   virañci-nārāyaṇa-śaṇkarātmane//

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Brahma, the Skanda, the *Agni*, the *Bhaviṣya* , the *Liṅga*, the *Padma,* the *Vāmana* and the *Nāradīya* etc., refer to various ways of Sun-worship. Here in the Purāṇas the sun becomes a presonified divinity, a divine being with human features and as such plays an important role in all myths and legends of creation. In the sectarian fashion, the Sun-god has been referred to in the Purāṇic tradition as the only visible and eternal deity who is regarded as the highest among the gods and ancestors and is the only source of energy. He never moves from his fixed position, and manifests the universe from himself in creation and absorbs it into himself at the time of dissolution and he is the only god deserving devotion and worship.[1]

This sectarian character of the Sun-god was firmly established in the later Purāṇic world. The Sun-worship was associated with a number of sects like Magas, Bhojakas and the Yakṣas. The Sun-cult of India which was enriched by the Aryan tradition of Sun-worship was revitalised by the Magian tradition. Gradually this cult was believed to spread from the west to the east of India.

Sun-worship was prevalent in Orissa from ancient times. From the post Gupta Period, Orissa became famous as one of the prominent centres of Sun-worship. The archeological, epigraphic and literary sources bear the mark of evidence to the early Sun-worship in Orissa.

The figures carved in the Ananta-gumphā and the Tatvagumphā caves of Khaṇḍagiri hill are the earliest references to Sun-worship in Orissa[2]. Two beautiful

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1. Ibid., 2.7 :
   nātaḥ parataro devaḥ kaścid anyo narādhīpa; 2.9 : sarvasya jagato nāthaḥ karmasākṣī vibhāvasuḥ. Further see *BP,* Ch. 30.
2. *Journal of Indian Society of Oriental Art,* XVI. p. 54.

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images of the Sun-god and a Navagraha-cakra discovered from the ruins of the temple erected at Khiching reveal the popularity of Sun-worship. The images of Sun-god found in Kaupur of Balasore district, Nathubara of Cuttack district and in the temples of Bhubaneswar and Koṇārka bear testimony to the prevalence of Sun-worship in Orissa. Above all, the temple at Koṇārka is the most exquisite memorial of the Sun-worship of the past.

So far as the epigraphic source is concerned the Sumaṇḍala copper plate inscription of one Mahārāja Dharmarāja[1] and another copper plate inscription which was discovered at Kapāleśvara[2] on the north bank of Mahānadī opposite to the city of Cuttack provide the earliest evidence of Sun-worship in Orissa.

Among the literary works devoted to the Sun-god *Arkakṣetra-Māhātmya and Saura-Samuccaya* are the two unpublished minor Purāṇic works which describe various sacred places around the Maitreyavana (old name of Koṇārka) like the Sun temple, Sūrya-Gaṅgā, Candrabhāgā and Arkavaṭa etc. *KS*, however, is the earliest work in bringing to light the significance of Sun-worship, the popularity of which was eclipsed due to the spread of Vaiṣṇavism and Śaivism in Orissa. It solely devotes the sixth chapter in describing the different holy places of Arkakṣetra and the festivals related to Sun-god. This chapter begins with the episode of Śāmba as dealt with in the *Śāmba,* the *Bhaviṣya,* the *Varāha*, the *Skanda* and the *Brahma-Purāṇa* with minor variations.

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1. D.C. Sircar, 'Gupta rule in Orissa', Indian Historical Quarterly, Vol. XXVI. p.77.
2. John Beames, 'Copper plate Grant From Kapileśvara in Orissa', *Indian Antiquary,* Feb, 1876, pp. 56-58.

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1. The episode of Śāmba

This episode as embodied in *KS* takes the sanctity of this kṣetra back to the mythical age. The story in nutshell is as follows : Śāmba was a handsome son of Kṛṣṇa by Jāmbavatī. Once while Kṛṣna was engaged in water sports with his wives, Śāmba appeared there innocently and on seeing him Kṛṣṇa's wives being attracted with his beauty were overpowered with passion. When Kṛṣṇa found his son Śāmba there, he at once flew into a fit of rage while accusing him of having tried to seduce his wives and cursed him to become a leper. Śāmba tried his best to prove his innocence and requested his father repeatedly to withdraw the curse. However, the curse once uttered took its effect and Śāmba became a leper. Being pacifid, Kṛṣṇa advised him to ritire to the Maitreya forest and to practise penance for propitiating the Sun-god to get rid of his loathsome disease. Then with a broken heart Śāmba followed his father's advice and underwent rigorous austerities in the Maitreya forest, constantly meditating on the Sun-god. Thus Śāmba passed twelve years of perfect devotion and the Sun-god taking pity on him appeared in the visible form and asked him to recite the twenty one different names of the deity on doing which he would recover from the disease. He did accordingly and the next morning while taking his bath in the Candrabhāgā river he found an image of the Sun-god sitting on a lotus pedestal. He took it out, washed it properly and after constructing a temple installed the image therein. Then he following strictly the tradition of the worship of the deity and being cured of the fatal disease, went to the city of Dvārāvatī.

Here we find no reference to Nārāda's intrigue in

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bringing Śāmba to the very place where Kṛṣṇa was taking bath with his wives. Again the present text does not describe in detail about the instalation of the deity. As in Śāmba and Varāha Purāṇas, neither Śāmba was directed to build a temple for its worship, nor the Sun-god himself proposed him to fetch some Magas from Śākadvīpa (Iran) for his worship. However, this legend refers to the construction of sun-temple in this kṣetra which indicates the popularity of Sun-worship in Orissa and takes the sanctity of this kṣetra back to mythical times.

2. Divinities of this kṣetra

Besides the description of the Sun-god our text *KS* refers to one more temple dedicated to Rāmeśvara.

(i) Rāmeśvara

The image of lord Śiva known as Rāmeśvara is installed on the shore of the ocean, the consort of the rivers. Rāmacandra worshipeed the lord for the good of the human beings. Rāmacandra blesses those, who adore the lord Rāmeśvara with care. Those, who propitiate the lord with sandal paste, fragrant flowers and offerings of food go to the world of Lord Śiva gracefully seated in an aerial chariot. The description of the Rāmeśvara temple also finds its place in the *Brahma-Purāṇa.*

Though our text is silent about other divinities of this kṣetra, there were a few more temples in the vicinity of the Sun-temple. Debala Mitra in her small brochure of tourists' intrest called "*Koṇārka*" reffers to the temple of Māyādevī and a temple which is vaiṣṇava in religious affiliation[1].

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1. Debala Mitra, Koṇārka, Archaeological survey of India, New Delhi, 1986, pp. 95, 106

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The temple of Māyādevī, the wife of Sūrya is reclaimed in the first decade of 20th century. It is believed that the temple was originally meant for the Sun-god. When the temple was unearthed the pedestal was found empty and it is not known if there was any image of Māyādevī installed there. Some scholars believe that the deity Rāmacaṇḍī was originally worshipped in this temple but during the Muslim attack under Kalāpāhāḍa, the deity was shifted to a place, 8 kms. from Koṇārka and is now worshiped there as Rāmacaṇḍī.

The other temple was discovered to the sourth-west of Māyādevī temple. This is a Vaiṣṇava temple with three reliefs depicting the worship of Mahiṣāsuramardinī, Jagannātha and a broken liṅga proving the fact that religious syncretism was in vogue in this holy place related with the Sun-god.

3. The Sacred places of this kṣetra

A kṣetra is not only glorified by its presiding deity but also by the sacred places which add to the religious sanctity and popularity of the particular kṣetra. *KS* describes some of the important sacred places within the confines of the Arka-kṣetra or Maitreyavana. These sacred places include water-sources and holy trees.

(a) Water-Sources (Holy Pools)

While describing the glcfy of Arka-kṣetra, *KS* mentions the following holy pools.

(i) Śrīmaṅgala-firtha

It was prestent within the premises of Arka-kṣetra which was very auspicious for the divinities[1]. A person

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1. *KS*, 6.43
   tatra śrimaṅgalaṁ fīrthaṁ devānāṁ maṅgalapradam/

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taking a dip in Śrīmaṅgala-tīrtha was blessed with good fortune. It is not traced at present.

(ii) Śrī Śālmalībhāṇḍa

Although it is not traced in the Arka-kṣetra at present, still *KS* describes this holy pool lying concealed as the purifier of the three worlds[1]. Being resorted to by the Siddhas and the Gandharvas and crowed with many sages and ascetics it liberates one and all. A person who takes a dip there, attains the splendour of the Sun before the very eyes. After taking a dip in the Śrī Śālmalībhāṇḍa and paying a visit to the Sun-god a person becomes free from his sins and attains the pre-eminent world.

(iii) Sūrya-Gaṅgā

It is also not traced now in the vicinity of Arka-kṣetra, but *KS* refers to it and describes this tīrtha to be a unique one. A person who takes a dip in the waters of Sūrya-Gaṇgā attains the world of the Sun-god.

(iv) Mahodahi

From the time immemorial it is considered as the foremost among all the sacred places. By taking a dip in the great ocean, a man is cleansed of all sins.

(v) Candrabhāgā

It has been regarded as a sacrd river from the very early times, on the bank of which Śāmba worshipped the Sun-god and was cured of leprosy. In the past this river was very large and was flowing near the temple of Sun-god but gradually it dried up. Now this Candrabhāgā is a shallow pool of water situated within 3 km. of the temple by the side of the sea. However,

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1. *KS*, 6.44

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it attracts a large number of devotees who by offering oblations, become free from rebirth. According to *KS*, those who take a dip in the river Candrabhāgā endowed with bodies like the Moon-god.

(b) Holy Trees

While highlighting the glory of the Maitreyavana, *KS* refers to only one holy tree called Arkavaṭa.

(i) Arkavaṭa

KS describes this Arkavaṭa as the abode of the Siddhas and in no way different from the Nandana garden of the heaven. Lord Viṣṇu is pleased with those persons who meditate under it.

Although its significance is highlighted in different Purāṇic sources at present no where in this kṣetra we find its existence.

4: Festivals related to Sun-god

In the Hindu religion different festival are celebrated in honour of different divinities. Those festivals are very closely connected with the religious, social and cultural life of the Hindus. Different Purāṇas describe various festivals related to the Sun-god and *KS* refers to the following festivals.

(i) Vijayā Saptamī

If a Sunday coincides with the seventh day of the bright lunar fortnight it is called Vijayā Saptamī. Those who worship the Sun-god on Vijayā Saptamī, being cleansed of all sins attain victory in all their undertakings. According to the *Brahma Purāṇa,* whatever is offered as a charitable gift on this day yields a great benefit. Ablution, penance, charitable gift, sacrifice or fast, anything observed on this day is destructive of all great sins. *Matsya-Purāṇa* (74.19) describes that the reward

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of this vrata ensures freedom from the diseases, liberation from all sins and the attainment of prosperity and long life.

(ii) Rathayātrā

KS also refers to the Rathayātrā festival related to the Sun-god. Those who visit the splendid car festival in the Maitreya forest with devotion are believed to be merged in the physical form of the Sun-god. *Bhaviṣya-Purāṇa,* while describing the different festivals of Sun-god refers to Rathayātrā, the procession of the chariots of the Sun-god etc. The well decorated chariot with the image of the Sun-god was to be driven by the fasting Brahmins. The whole festival was to be followed by fasts, gifts and donations in the honour of Sun-god[1].

Thus the author of our text has described the glory of the Sun-god through the well-known Śāmba episode. Here the author in his own style has presented a beautiful picture of this excellent kṣetra through the description of various sacred places and festivals well connected with the deity.

C. THE PĀRVATĪ-KṢETRA

Introductory

It is included in the group of famous four important places of pilgrimage in Orissa. The seventh and the eighth chapters of *KS* describe the glory of this Pāravatī-Kṣetra which is not other than the Virajā-kṣetra, Jajpur of today. Jajpur or Jajñapura is literally the city of sacrifice, the headquarters of the region of pilgrimage sacred to Pārvatī. It is long famous as the principal Śaktipīṭha of Orissa and its presiding goddess is Virajā.

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1. *BhP, 50. 20-21*

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She is introduced in the form of two handed Mahiṣamardinī Durgā , one of the manifestations of Śakati.

The doctrine of Śakti comprises in itself a vital and comprehensive problem that has been provided with a remarkable place in Indian tradition. Various aspects of Śakti-doctrine can be traced to Śāktatantras and Purāṇas in details although all other branches of literature provide materials necessary for a comprehensive enquiry on this doctrine. Śakti (power) as the essence of life makes its presence felt everywhere in nature. In the days of yore Śakti has been worshipped as the mother goddess by the primitive people. It is declared by the *Saptaśatī* that all the female principles in various objects of nature are well known as the Śakti : *yā devī sarvabhūteṣu śaktirūpeṇa saṁsthitā*. Although it is difficult to trace the origin of Śakti, it has been accepted as a female principle and has been worshipped in different manifestations in many religious sects. It is pure consciousness and supreme power which regulates both the physical and mental efforts of human beings. It is often conceived as eternal and infinite having neither beginning nor end and thus it is the primordial power from which the world evolves and in which the world meets its dissolution. As the great power (*Mahāśakti*) it transcends the limits of time and space and as Māyāśakti it is indispensable as a power without which the Lord fails to translate his scheme into action.

A lucid description of numerous manifestations of Śakti finds place in the Vedas, *Upaniṣads*,*Rāmāyaṇa, Mahābhārata*, Tantra and Purāṇas. Śakti occupies a considerable place in Vedic literature in the form of

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female energy through the hymns of Uṣas , Vāk, Devī, etc. described in the Ṛg *Veda.*The wonderful power of gods like Indra and Savitṛ is often called as Māyā which is later attributed to Brahman as its univerasal energy.

In the Upaniṣads Māyā is identified with Prakṛti i.e. supreme cosmic principle. In the Śvetāśvatara Upaniṣad the Śakti doctrine is explained as one of the four such doctrines viz. the doctrine of time, nature, fate and accident[1]. The later Upaniṣads like *Tripuratāpinī and* Devi Upaniṣad refer to the personifications of Śakti like Tripurāsundarī, Durgā, Mahālakṣmī, Sarasvatī and Vaiṣṇavī. The Upaniṣads as well as Sākta tantras have decalared that Śakti and Brahman are inseparable from each other.

In the Purāṇic age Māyā is Vaiṣṇavīśakti for Vaiṣṇavas, Mahāmāyā for Śāktas and Śakti for the Śaivas. The divine power is not something distinct from the nature of the Brahman. This power is called *Parā* and thus it cannot be subdued by any other power. According to Viṣṇu-Purāṇa, the trinity of god-head stands for threefold Śakti, viz. the power of creation, preservation and destruction[2]. Śakti in general is called in this Purāṇa as *Yoganidrā* or *Mahāmāyā.* The Śakti is eulogised here as personal deities viz Āryā, Durgā, Vedaprabhā, Ambikā, Bhadrakāli etc.

Other Purāṇas have in the same way dealt with different embodiments of Śakti as Kālī, Durgā, Lalitā etc. The *Mārkaṇḍeya-Purāṇa* describes a lengthy account

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1. *See Śvetāśvatara upaniṣad, 1.2;*
   kālaḥ svabhāvo niyatir yadṛcchā /
2. *Cf. Viṣṇu-Purāṇa,* I. 22.56,
   brahmaviṣṇuśīvā brahman pradhānā brahmśaktayaḥ/

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of Śakti. Most of the Purāṇas contain sections on the Devīmāhātmya, according to which Māyāśakti is the cause of both bondage and salvation. The Devībhāgavata deals with Śakti as the supreme divinity and the ultimate cause of all the causes.

Although Śakti in its absolute aspect is formaless, it assumes various visible forms only to show special grace to her devotees. In *Brahmavaivarta-Purāṇa Śakti* is referred to as the Great Mother and *Mūla-Prakṛti,* out of which evolves the whole Universe. Lakṣmī and Rādhā as embodiments of divine power have been adored in many Purāṇas of Vaiṣṇava school.

Thus since time immemorial Śakti is being worshipped as the Mother Goddess. Numerous images of the goddess are still worshipped in different forms from Himālaya to Kanyākumārī in the forms of Haimavatī, Kātyāyanī, Vimalā, Kālī or Durgā etc.

As in other parts of the country Śaktism has also been established in Orissa as a separate cult. Although it is difficult to trace the origin of Śaktism in Orissa, on the basis of archeological remains, legends and traditions, it may be presumed that Śaktism made its appearance as a separate sect in third or second centruy B.C.

Some of the manifestation of Śakti worshipped in different parts of the state include Kālī, Vimalā, Vārāhī, Cāmuṇḍā, Gaurī, Pārvatī, Saptamatṛkās, Maṅgalā, sixtyfour Yoginīs and Ardhanārīśvara etc. Of all such manifestations the Mahiṣamardinī form with two, six, eight, twelve, sixteen or twenty arms is very popular throughout Orissa.

Some tantric texts describe about the existence of

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many Śākta Pīṭhas in the hoary past. *Kubjikā Tantra* while describing the different Siddha Pīthas mention the names of the deities like Kamalā, Vimalā, Vārāhī, Virajā etc., as the Pīṭhadevīs[1]. The *Jñānārṇava-Tantra (*Paṭala XIV, 1-12 ,) *Tantrasāra* and *Tantracūḍāmaṇi etc.,* also refer to the Virajā-Pīṭha. Thus it is evidently clear that the citadel of Virajā was famous as a Śākta Pīṭha. Thus it is evidently clear that the citadel of Virajā was famous as a Śākta Pīṭha from very ancient times. The two armed Mahiṣamardinī Durgā mounting on a lion and engaged in killing the buffalo demon appears to be the earliest representation of the goddess called Virajā at Jajpur.

Jājpur is one of the famous Śākta shrines of Orissa which is supposed to be existed in pre-Christian era. On the basis of the informations given by the *Vanaparva* of *Mahābhārata*, *Vāyu-Purāṇa* and Harivaṁśa regarding the Virajākṣetra it can be said that the Śākta Pītha of Virajā at Jājpur is a very ancient shrine.

According to *KS,* the sacred Virajā-kṣetra which is very sanctifying, clean and highly meritorious was created by the Lord Brahmā for the protection of his creation[2]. So this kṣetra is also famous as Brahma-kṣetra. It is described in the Tīrthayātrā section of the *Āraṇyakaparva* of the *Mahābhārata* (3, 80-83) that in response to Bhīṣma's enqerry Pulastya provides a long list of tīrthas in India and the name of Virajā-kṣetra sacred to the Mother goddess is also found in the list. The presence of goddess Virajā makes it as holy as Kuru-kṣetra and Haridvāra. This place along with other divinities and sacred spots

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1. *Kubjikā-Tantra (*Paṭala VII*) as quoted in the Vācaspatyam,* Vol. V, pp. 4342ff.
2. *KS, 7.2.*

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always draws the attention of a number of devotees towards it.

1. The episodes connected with this kṣetra

While describeing the glory of this kṣetra it refers to the episode of king Māndhātā in connection with the efficacy of the Alpāmbu-tīrtha.

In the Satyayuga there was a famous king called Māndhātā[1], very hospitable, truthful and kind-hearted. He used to perform great sacrifices in honour of divinities. Once while going through a dense and solitary forest for the purpose of hunting, the king noticed a fierce boa-constrictor (*ajagara*) and he immediately killed it with an arrow. The consort of that snake being overtaken with grief cursed the king to assume the form of a jackle. As a result the king all at once became a jackle and requested the consort of the *ajagara* to release him from the curse. In reply the wife of the snake asked him to approach the sage Vaśiṣṭha in the sacred place of Virajā where he would be liberated from the curse. Having heard these worlds the jackle, overstricken with grief went to the hermitage of Vaśiṣṭha and informed him everything in detail. Vaśiṣṭha moved with compassion quickly started for the sacred place of Virajā, beautiful with different kinds of trees and there in the holy Alpāmbu-tīrtha got him bathed with care and gave him back his own body. so released from the curse Māndhātā got back his original form, went to his kingdom and ruled his subjects with modesty and righteousness.

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1. According to the *Purāṇic Encyclopaedia,* Vettam mani (ed.) Mandhātā son of Yuvānāśva was a king of pre-eminence in the dynasty of Ikṣvāku.

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This story reveals the magical power of the Alpāmbu-tīrtha situated in the holy precincts of Virajā-kṣetra which is undoubtedly compared with heaven. This episode seems to be a later addition in order to prove the sacredness of the tīrtha and to give the text a Purāṇic garb.

2. Divinities of this kṣetra

Although goddess Virajā is the presiding deity of this Pāvatī-kṣetra there are other divinities making this kṣetra popular to a great extent. *KS* srefers to some of the divinities of this kṣetra described below.

(i) Virajādevī

Among all the divinities of this kṣetra the icon of Virajā, the great mother and Ādiśakti appears to be earlier but the present temple is a latter one as the earlier one was demolished by Kalāpāhāḍa. The image of the goddess Virajā as found in the temple at Jājpur is a two-handed Mahiṣamardinī type holding the tail of the buffalow demon in the left hand while piercing it by the spike held by the right. This type of image is placed to the Gupta period.

The seventh chapter of *KS* begins with the description of goddess Virajā as the remover of passion and gloom and giver of enjoyment and liberation to the devotees. *The Brahma-Purāṇa* while describing the importance of goddess Virajā clearly states that by visiting the goddess a man projects his family and goes to the world of Brahmā[1].

According to the *Virajā-māhātmya* once Brahmā performed a sacrifice on the bank of the river Vaitaraṇī and Pārvatī, the consort of Śiva sprang from the sacrificial

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1. *BP, 40. 1-2.*

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pit and Lord Brahmā with her request named her as Virajā[1].

KS describes that goddess Virajā is installed in the country of Utkal for the good of the yogins[2]. Just by paying a visit to the goddess Virajā one attains the same religious merit as he attains by worshipping Lord Śiva in Kāśī for ten thousand years. Further, it adds that a person who devotedly views the goddess Virajā on a Monday or a Thursday falling on the fourteenth day of the dark or bright fortnight gets the favour of Lord Viṣṇu.[3]

(ii) Varāha

The image of *Varāha* (the Lord in the shape of a boar), an incarnation of Viṣṇu is present on the southern bank of the river Vaitaraṇī in the sacred place of Virajā-kṣetra. The temple dedicated to Lord Varāha was said to be constructed by Gajapati Pratāparudradeva (1497-1533 A.D.) The *Virajākṣetra-Māhātmya* devotes some chapters in describing the glory and glamour of Varāha-Mādhava. The Brahma-Purāṇa also describes that the self born Lord Viṣṇu stays there in the form of a boar and a man who with devotion visits and bows down to him goes to the abode of Lord Viṣṇu[4].

Our text only in one verse refers to the fact that the Lord Varāha is the giver of liberation and by paying

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1. *VM, 2.4, 18.*
2. *KS,* 7.4
3. *Ibid, 8.15.*
4. BP, 40. 5.

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a visit to him and worshipping him one attains the world of Viṣṇu[1].

(iii) Ākhaṇḍala

In this sacred Virajā-kṣetra stays the Lord Ákhaṇḍala (Indra) the preceptor of the world, by paying a visit to whom one becomes free from the punishment of Yama and attains the highest abode of Viṣṇu[2]. According to *Virajākṣetra Māhātmya* the Liṅga Ākhaṇḍaleśvara was established by Indra on the northern bank of the river Vaitaraṇī to the south of Varāha-Mādhava. It also refers to a myth regarding the orgin of Ākhaṇḍaleśvara.

KS while describing the glory of Lord Ākhaṇḍala states that by paying a visit to god Śiva a lepor is cured of leprosy and a barren woman is blessed with a son. Further it adds that the place in between Kroḍa (Varāha) and Ākhaṇḍala (Ākhaṇḍaleśvara) is very sanctified and any body, be a slayer of a preceptor, a Brahmin or a cow or a person addicted to liquor definitely attains a place in Vaikuṇṭha after his death in this sacred place.

(iv) Mukteśvara

Lord Śiva known as Mukteśvara Liṅga is present in this sacred place who redeems all sorts of sins of the devotees. From the very ancient times the devotees and sages, by paying a visit to the Lord, immediately attained liberation[3]. The *Virajākṣetra-Māhātmya* refers to this liṅga as Vimukteśvara capable of removing all types of sins.

(v) Trilocana (Trilocaneśvara)

KS also mention Lord *Trilocana (the three-eyed*

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1. *KS*, 7.7
2. *KS*, 7. 8, 9.
3. *KS*, 7.15

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god), the presiding lord of the three worlds. He destroys three kinds of misery viz. *ādhyātmika, ādhidaivika and ādhibhautika* and releases a man from the fetters of the world[1]. By beholding and devotedly adoring the lord one is merged in Śiva. The *Virajā-Māhātmya* refers to the fact that the presence of Lord Trilocana glorifies the *Antargṛha* (the inner chamber), the favourite abode of Śiva in side this kṣetra[2].

3. The sacred places of this kṣetra

The description of different sacred spots of a particular kṣetra is very much essential to highlight its glory. Although sacred places include water sources and holy trees, *KS* only describes the different water sources (tīrthas) of the Pārvatīkṣetra. According to *Virajākṣetra-Māhātmya* there are sixty eight tīrthas in this kṣetra along with the seven mountains. The Brahma-Purāṇa while describing the glory of this kṣetra mentions only the names of its eight holy fords viz. Kapila, Gograha, Somatīrtha, Alābutīrtha, Mṛtyuñjaya, Kroḍatīrtha, Vāsuka and Siddhakeśvara. But *KS* describes the importance and the efficacy of these eight tīrthas besides some water sources of this kṣetra.

(i) Gayānābhi

The holy spot called Gayānābhi is present towards the north-east direction of the image of goddess Virajā. The *Virajākṣetra-Māthātmya* refers to it as Nābhigayā and relates a story regarding the orgin of this tīrtha. The powerful demon Gayā, a devotee of Viṣṇu performed

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1. KS, 7.21, 22
2. Recent archaeological findings have focused on the past glory of the kṣetra, and even certain epigraphical records widen our horizon of knowledge.

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servere austerities. All the gods being afraid of his austerities approached Bṛhaspati and in his company went to the abode of Viṣṇu. At the request of Viṣṇu, Gayāsura agreed to give his pure body for the purpose of sacrifice on condition that the places where his head, feet and navel would fall at the time of his death would turn into great Pītṛ-tīrthas. As the navel portion of Gayāsura fell at Jajpur, the very spot became famous as Nābhigayā[1]. This story with a little change also appears in the *Gayā-māhātmya of Vāyu-Purāṇa* (2.42-50)

But our text *KS* is silent about such stories. It only describes that the holy spot called Gayānābhi is in the precinct of the temple of Virajā. The person bereft of sins, by offering balls of rice to their dead ancestors, saves them from hell and as a result they (the dead ancestors) attain the abode of Hari[2].

(ii) Vaitaraṇī

It is the most famous among all the rivers found in the vicinity of this kṣetra and is regarded to be very sacred as it combines in it the streams of Ganges of heaven, earth and the nether region. The *Āraṇyaka Parva* of the *Mahābhārata* (144.4.14) describes this river as very sacred and capable of absolving sins. According to *Brahma-Purāṇa* by taking a holy dip in the river *Vaitaraṇī* a man is liberated from all sins[3]. In chapters fifteenth and sixteenth of the *Virajākṣetra-Māhātmya*, the author describes the efficacy of Vaitaraṇī along with the rivers

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1. See VM, 17.9-56
2. *KS*, 7.16, 17
3. *BP, 40.4.*

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Trijaṭā Vegavatī. It is said that the Hindu Trinity assemble together in Triveṇī i.e., the confluence of Trijaṭā associated with Śaṅkara, the Vegavatī with Brahmā and Vaitaraṇī with Viṣṇu[1]. In the sixteenth chapter the author refers to the origin of Vaitaraṇī from the Gonāsikā mountain and describes it as the giver of enjoyment and salvation to the devotees who behold this river even for once[2]. According to our text *KS*, the river Vaitaraṇī, the giver of liberation is no other than the goddess Gaṅgā[3]. A mere sight of this river even for once cleanses crorès of great sins committed by a person. Thus this sacred river Vaitaraṇī not only destroys sins of all types but also bestows enjoyment and liberation.

(iii) Kāpila-tīrtha

KS devotes three verses in describing this tīrtha which is being referred to by *Brahma-Purāṇa* as Kapila-tīrtha. This sacred tīrtha with clear transparent water is very pleasing to the mind and charming to look at. Kapilśevara is the presiding deity of this tīrtha. Lord Śiva is pleased with him who takes a dip in the sacred Kāpila pool on the fourteenth day of the darkfortnight. The man who as per śāstric injunctions takes a bath in this tīrtha acquires the religious merit amounting to a bath in millions of Kāpila pools[4].

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1. *VM*, 15.3;
   trijaṭāvegavatyākhyā vaitaraṇyāpagā imāḥ/
   yatraitāḥ saṁgatastisraḥ sā triveṇīti kathyate//
2. Ibid, 16. 6b, 7a;
   gonāsīkātaḥ saṁbhūtā puṇyā vaitaraṇīnadī/
   bhuktidā muktidā nṛṇām sakṛd darśanamātrataḥ//
3. *KS*, 7.18.
4. Ibid, 7.25.

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(iv) Gograha-tīrtha

This sacred tīrtha as described in *KS* is considered as a recluse of the sages. One who takes a dip in this tīrtha accompanied by due rites, gets the result of residence in Golaka, a part of heaven[1].

(v) Soma-tīrtha

KS in three verses describes this pre-eminent tīrtha formed of camphor. Those who take a dip in this tīrtha attain the world of Moon and with the blessings of the Moon-god enjoys various types of pleasure. After their return from the land of Moon to the mortal world definitely they attin royal dignity[2].The *Virajākṣetra māhātmya* like *Brahma-Purāṇa* also refers to this tīrtha as the healer of diseases and remover of sins.

(vi) Alpāmbu-tīrtha

The *Brahma-Purāṇa* refers to this tīrtha as Alābu-tīrtha. Our text devotes about thirty verses in describing the glory of this tīrtha capable of cleaning one of all sins. According to *KS* this tīrtha is so sacred that the slightest of religious merit gained here gets multiplied. In order to prove the efficacy of this tīrtha, it further narrates the episode of king Māndhātā[3] who after killing a boaconstrictor (*ajagara*) was turned in to a jackle due to the curse of the consort of *ajagara* and got back his own form after taking a dip in this tīrtha.

(vii) Mṛtyuñjaya-tīrtha

In the eighteenth chapter of the *Virajākṣetra-Māhātmya* it is described that Pārvatī performed servere

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1. Ibid, 7.26
2. Ibid, 7.28
3. The Māndhātā episode has been discussed earlier in this chapter. Vide fn. 5.

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austerities beside Nābhi-Gayā to win over death and this place became famous as Mṛtyuñjaya-tīrtha[1]. This Pitṛtīrtha is situated in the south of Īśāneśvara. The *Brahma-Purāṇa* mentions the name of this tīrtha but *KS* describes that this tīrtha is eulogised by the divinities and by taking a dip there the son of the sage Mṛkuṇḍu overcame death[2]. Further it adds that a person who takes a dip in this tīrtha and even a man who gets the sight of Mṛtyuñjaya overcomes death.

(viii) Kroḍa-tīrtha

According to *KS* Lord Jaganātha assuming the form of Kroḍa has been converted into a tīrtha in the sacred place of Virajā[3]. By reciting a mantra if one takes a dip in this tīrtha, the lord saves him from the multitude of sins. Even a man who gets a view of Kroḍa-tīrtha becomes free from sins and attains liberation. The *Virajāṣetra-Māhātmya* in its eighteenth chapter states that the offering of *piṇḍas* in this tīrtha has a special effect[4].

(ix) Śrīvāśuka-tīrtha

This tīrtha is capable of bestowing the abode of Vāsudeva to the devotees and by taking a dip there one goes to a world higher than the celestial region[5]. The *Brahma-Purāṇa* refers to this tīrtha as Vāsuka-tīrtha.

(x) Siddheśvara-tīrtha

This tīrtha is situated near the village Siddheśvara on the bank of the river, Vaitaraṇī. According to a legend

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1. *VM*, 18. 7, 8.
2. *KS*, 8.2
3. Ibid, 8.4.
4. *VM*, 18. 38.
5. *KS*, 8.7.

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present in *Virajākṣetra-Māhātmya* there on the bank of river Vaitaraṇī two Śivaliṅgas namely Siddheśvara and jāḍeśvara arose to commemorate the servere austerities of Bharata, a descendant of lunar dynasty[1]. Our text does not refer to any such anecodote but it describes the various religious merits of taking a dip in the sacred Siddheśvara-tīrtha, by resorting to which as per scriptural injunctions Siddhas have attained success[2]. A person who takes a bath in the clear transparent water of this beautiful auspicious tīrtha undoubtedly attains success.

Thus the Virajā-kṣetra with different types of tīrthas and divinities is highly glorious. A large number of devotees pay visit to this holy land to get the favour of various divinities present there and to attain the greatest success.

D. THE HARA-KṢETRA

Introductory

KS devotes a major portion i.e., chapters nine to twenty in describing the Hara-kṣetra. The description of this Kṣetra covers both Kapilāsa and Ekāmra famous for Lord Śikhareśvara and Liṅgarāja respectively. The fact that the author is a devout Śaiva, is evident from the emphasis he has given on the mode of Śiva-worship.

Śaivism, one of the oldest popular religions of India still occupies an important position in the religious life of the people. In this cult Śiva is treated as the supreme deity, the creator, preserver and destroyer of the world. Though it is very difficult to trace out the actual period of origin of Śiva--worship, the archaeological

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1. *VM*, 13. 13-20
2. *KS*, *8.8*

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remains of the Indus valley indicate its existence in the pre-Vedic period. The earliest figure resembling the deity occurs on a seal recovered from Mohenjodaro, and this shows a three faced male deity with horns, seated in yogic posture and surrounded by a tiger, an elephant, a rhinoceros, a buffalo and two deer. This figure has been recognised by John marshal as the prototype of later Paśupati Śiva.[1]

Lord Śiva in this cult is elevated as the highest spirit, who is all pervading and in the subtlest form known as the Jīvātmā in everybody. The powerful god Śiva has been conceived in his benignant and malignant aspects since the time of the Vedas. In the *Ṛg Veda*, the name Śiva does not occur as a proper noun but as Rudra. Many scholars both Indian and Western have opined that Rudra is originally a Vedic deity and later in post-Vedic period it has accpeted a complex character due to the influence of various folk-traditions. The celestical character of Rudra is evident in *Ṛg Veda-Saṁhitā*. He is worshipped as the god of the heaven (*divaḥ asuraḥ* : *ṚV* II. 1.6; VIII. 20.17 and the possessor of the thunderbolt (*ṚVII. 33.3*) In the Vedic tradition Rudra-Śiva has developed a complex personality with various facets of character. he is said to be the inflictor of diseases and at the same time he is worshipped as a great healer. Along with his nature of a mountain deity and agricultural deity, he is equally eulogised in association with vrātyas, brahmacārins and munis. In course of time god Śiva has been represented as a malevolent and

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1. John Marshal, *Mohenjodaro and the Indus Civilisation,* Vol.1pp. 52-56

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benevolent god. These two aspects have been highlighted both in Vedic and non-Vedic sources. When the benevolent aspects were attached to Rudra he became Śiva. The amalgam of these two aspects has been established throughout the Vedic literature[1].

The *Mahābhārata* records many legends like Dakṣa's sacrifice, killing of Andhakāsura, Gaṅgā's descent to the earth etc., indicating the miraculous feats of this popular god. The Purāṇas also highlight the importance of the great god Śiva through various interesting legends.

The religious cult centring round this proto-Indian god gradually spread far and wide and different forms of his worship were emphasized in different regions of the country. The followers of this proto-Indian religion worshipped their god in the form of some concrete symbol installed either in the open or within some temple.

As the sacrifice is the cosmic device of creation, the altar and the kindled fire might have symbolically contributed to the emergence of the idea of liṅga worship. We see its corroboration in *Ṛg Veda* (VI. 15.2) where Agni is called *Urdhvaśocis* or upward flaming. The Skambha hymn of *Atharvaveda* (X. 7.8) also indicated that the Skambha as the pillar of cosmos might have given rise to the liṅga cult. Although in the early stage of development Lord Śiva was worshipped in the anthropomarphic form, in subsequent states he was worshipped as a symbol i.e. phallus. The symbol faithfully reflects the truth of the supreme being. The Śiva liṅga resembles a pillar and it represents the spiritual plain

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1. For detail see *Ṛg Veda* (VII 46.3, II. 114. 10 etc.), *Atharvaveda* (IV. 28.1), *Śatarudrīya* (*TS*, IV, 5.1, VS, Ch. 16); *ŚBr.* (VI. 13.7) etc.

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by taking resort to which one gets enlightened. This type of symbolic worship may be traced in the Indus Valley Civilisation. Further, the liṅga worship was also popular in this country as well as in Mesopotamia and Egypt etc. We find reference about the god Śiśna or phallus in the *Ṛg Veda.* In the age of Upaniṣads also Śiva was worshipped in the form of liṅga and in the anthropomorphic form. The worship of Śiva continued in the later Vedic age and the popularity of the deity continued even to the modern age. Gradually the cult grew in dimension and a number of Śaiva sects developed all over India. Among them the Pāśupatas, the Siddhāntas, the kāpālikas, the kālamūkhas, the Kāśmir Śaiva sect and Liṅgāyatas are important. The Malakāpuram stone inscription[1] of Kākatiya king Rudradeva refers to the four schools of Śaivism namely Śaiva, Kalānana, Śivaś āśana and Pāśupata.

This popular Śaiva religion must have penetrated into Orissa in the hoary past. But owing to the paucity of evidences it is very difficult to determine the exact time of its advent in Orissa. However, on the basis of epigraphic and literary evidences, the growth of Śaivism can be historically gleaned from the Mauryan period. In the post Asokan period Śaivism can be historically traced from the Mauryan period. In the post Asokan period Śaivism seems to have gained greater patronage under the Mahāmeghavāhanas of Kaliṅga. The prevalence of Śiva worship in this land is evident from the image of Śiva discovered at Asanpat in the Keonjhar district[2]

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1. *Journal of Andhra Historical Research Society, Vol. IV. p. 147.*
2. *OHRJ, Vol. XIII. NO. 2 p.1*

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This image is an eight armed Naṭarāja-Śiva with two upper arms holding a snake, the lower ones playing a Viṇā,, one in *Varda* pose while the other three holding trident *d"ambaru* and rosary. This figure is the earliest sculptural representation of Śiva with all his personal attributes in Orissa. One legendary account recorded in the *Ekāmra-Purāṇa*[1] refers to a fierce battle between the demons and gods on the bank of the river Gandhavatī in which Śiva on behalf of the gods defeated the demons. This account reveals the fact that there was a conflict between Buddhism and Śaivism and most probably Śaivism has replaced Buddhism as the dominant faith in Orissa. This fact can be corroborated by K.C. Panigrahi's view that the Śiva-liṅga now worshipped in the temple of Bhāskareśvara at Bhubaneswar was originally a Buddhist pillar which was chiselled to a shape of Śiva-liṅga after the revival of Brāhmanical religion[2]

The eastern Gaṅgas who ruled over Kaliṅga in the 5th centruy A.D. were also the patrons of Śaivism. They were the ardent devotees of Gokarṇeśvara Śiva in the Mahendra mountain. The fact that Śaśāṅka, the king of Gauḍa built the magnificent temple of Tribhubaneśvara is recorded in the *Ekāmra-Purāṇa,* the *Swarnadri-Mahodaya* and the *KS*. During the reign of the Śailodbhava-kings the earliest Śaivaite temples like Śatrughneśvara, Lakṣmaṇeśvara, Bharateśvara, Paraśurāmeśvara and Svarṇajāleśvara were built in Bhubaneswar. Lākuliśa Pāśupata sect of Śaivism was also patronised by the Sailodbhava kings. This fact may be supported by an

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1. *EP, Chs.* 25, 32
2. K.C. Panigrahi, *Archaeological Remains at Bhubaneswar,* p. 214.

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inscription in the Jagamohana of Paraśurāmeśvara temple. The historian K.C. Panigrahi[1] opines that the existent religious monastery called Bhārati Maṭha at Bhubaneswara followed a unique custom according to which a liṅga representing a dead teacher was set up and a temple was erected in his honour. This practice has led to the setting of a large number of Śivaliṅgas at Bhubaneswara. The Baudha copperplate inscription of Prithvī-Mahādevī (894 A.D.) refers to the grant of a village for the worship of Umā-Maheśvara. A special character of this age was the amalgamation of Śaivism with Śaktism and Tantrism as a result of which many Śaiva and Śākta temples were constructed. In the western part of Orissa the Somavaṁsi kings patronised the Śiva worship. According to the Someśvara temple inscription, the Mattamayūra sect of Śaivism developed in this period. Many Śaiva temples like Mukteśvara, Rājārāṇī and Liṅgarāja are considered as the best monuments of the Somavaṁsi rulers. The temples like Megheśvara, Bhāskareśvara, Jameśvara and Śārideula of Bhubaneswara along with the Śaiva temples of Jajpur were constructed under the patronage of Gaṅga monarchs who were catholic enough to patronise Śaivism along with Vaiṣṇavism. Although Vaiṣṇavism acquired an important position in Orissa during Gaṅga period Śaivism did not lose its influence over the people. Thus from the period of 4th to 12th century A.D. Orissa came under the influence of Śaivism and later because of the amalgamation between Śaivism and Vaiṣṇavism, the Śiva-liṅga of Liṅgarāja temple was treated as Harihara and the rites and rituals of Śiva-worship underwent significfant changes accordingly.

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1. K.C. Panigrahi, *History of Orissa*,pp. 316-317.

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A number of regional texts like *Ekāmra-Purāṇa*, *Ekāmra-Candrikā Swarṇādri-Mahodaya* and *KS* were composed by way of justifying the popularity of Śaivism in the then Orissa. An attempt has been made through these texts to draw the attention of the common people towards Śaivism by mystrical and mythical glorification of Śiva-worship.

As a true devotee of Śiva the author of *KS* has described the glory of Ekāmra-kṣetra, the most developed centre of Harihara cult in Orissa. Before going to highlight this Ekāmra-kṣetra in details the author has devoted a full chapter while singing the glory of the beautiful Kailāsa mountain situated in between the Virajā and Ekāmra-kṣetra[1]. This Kailāsa mountain is the same renowned Kapilāsa hill or the Śaṁbhu-kṣetra present in the Dhenkanal district of Orissa.

According to mythology it is believed that the Kailāsa or Kapilāsa hill is a peak dropped from the original Kailāsa mountain when Rāvaṇa was trying to lift it[2] with an intention to take it to his kingdom. This mountain is the abode of Lord Śikhareśvara, the dispeller of all sins and the bestower of liberation. The sides of this sanctified place of Viśvanātha, the lord of the universe is well clothed with a variety of trees adorned with fruits and flowers. In front of the Lord Śikhareśvara there exists Payomṛta-tīrtha in the north-east direction which is held in high esteem for its sanctity. While going to describe the glory and greatness of this tīrtha the author refers to the story of Saudāsa, a king of the solar dynasty.

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1. *KS*, 9. 6-7.
2. Ibid, 9.18

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He with the consent of his family priest Vaśiṣṭha went to Vārāṇasī and there practised pensance to attain the highest success. The god Śiva appeared in person in his dream and chanted the sanctity of this Payomṛta-tīrtha as well as Jambha-Kuṇḍa, another tīrtha present in front of lord Śikhareśvara, a little to the south-east direction. With his instruction the king went to Kailāsa, took a dip in the Payomṛta-tīrtha, performed rigorous penance and after living in this world for sometime he attained liberation.

Thus after highlighting the sacred nature of the mountain Kailāsa, one of the ancient Śiva shrines of Orissa, our author devotes almost eleven chapters for the description of the Ekāmra-kṣetra, the most significant place of Śiva-worship in the Utkal region. This excellent Ekāmra or Hara-kṣetra is the same temple city Bhubaneswar, the new capital of Orissa, where Śiva appears evidently as the essence of Nārāyaṇa. This holy spot, the giver of liberation to human beings is dedicated to Hari and Hara[1]. This kṣetra known as Ekāmra forest was crowded with various types of trees, animals, birds, pools, hermitages and millions of liṅgas and thus was very sacred and extremely beautiful. According to *KS* this forest is called Ekāmra as there existed in this spot an only lofty mango tree with magnificent branches decked with gem like leaves and fruits which bestowed the fourfold blessings of virtue, wealth, desirable objects and salvation[2]. *Brahma-Purāṇa, Svarṇādrī-Mahodaya* and Ekāmra-Candrikā account for the name in a similar way[3]

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1. Ibid, 10.6-7
2. KS, 13. 55-56
3. *BP,* ed. by H.N. Apte, Ass. No. 28, Poona, 1895 Ch. 41. 12 *SM,* 1,5; *EC,* 1, 6

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Our text also refers to the fact that Śiva wishing to retire from the overcrowded Vārāṇasī sought the advice of Nārada and then came to this Ekāmra forest endowed with beauty.

1. Episodes connected with this kṣetra

From the very ancient times episodes, legends or myths have played an important role in highlighting the glory of various deities, places and sacred pools associated with our religion and culture. Our author in order to attract the attention of the people towards the glory and greatness of Lord Śiva and his consort Pārvatī has referred to some legends while tracing out the origin of some-tīrthas.

(i) The Kīrtivāsa-episode

This episode finds its place in the 18th chapter of *KS*. Here it is described that *Kīrti* and Vāsa were the two sons of the demon Drumila. Kīrti had one hundred and one brothers and they had their residence in the Sahya mountain[1]. Kīrti was very dreadful and possessed terrible strength. Very violent in nature Kīrti killed the sages and seers and he was as if a thorn for the gods and Brahmins. Vāsa his brother was also very violent in nature and was bent upon destroying the whole universe. Kīrti killed his ninety nine brothers in the guise of a wild animal. Being afraid of his father he with his brother Vāsa escaped into Ekāmra forest and saw goddess Pārvatī there. Kīrti was attracted by the spotless beauty of Pārvatī and full of passion he praised himself and proposed to marry her. The goddess expressed her vow to marry the person who could hold her pair of feet on his head. Both

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1. *KS*, 18.7.

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the sons of Drumila were extremely pleased and endowed with heroic strength prepared to lift the daughter of the mountain Himalaya. Then the goddess killed the demon Vāsa with her right foot and the demon Kīrti with her left foot. With their death gods being delighted began to lead a normal life.

This legned is elaborately described in the *Ekāmra-Purāṇa*[1]. The author gives the geneology of the demons where Kīti's father, the demon king Drumila is described to be very virtuous and pious. He performed a sacrifice and the Brahimins being satisfied conferred a boon by which Kīrti and Vāsa were blessed neither to be killed by any male counterpart nor by any weapon. As Kīrti and Vāsa were tyrrants and killed their other brothers, so their father banished them to a very distant place and they settled at Ekāmra forest. There they saw Pārvatī in the guise of a Gopī and wanted to enjoy her. She meditated on Śiva who arrived there in no time in the guise of a milkman, revealed the identity of the demons and requested her to kill them.

The text *Svarṇādri-Mahodaya*[2] also states this myth in a similar way like *Ekāmra-Purāṇa*. But it is silent in describing the geneology of the demons. This story does not occur in the text Ekāmra-Candrikā, one of the four *Sthalamāhātmyas* describing the Ekāmra-kṣetra.

This episode in *KS* reveals the sanctity of the sacred tank constituting the pair of feet of the goddess. This is now famous as Devīpādaharā tīrtha, which is loacted to the north-east corner of the great Liṅgarāja temple.

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1. *EP*, Part III, Chs. 34-37.
2. SM, 11. 1-65

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2. Divinities of this kṣetra

Liṅgarāja, the lord of the universe and the master of three worlds is the presiding deity of this excellent Ekāmra-kṣetra which in all directions is covered with millions and millions of liṅgas. While describing the sacred nature of this place the author of *KS* has not only referred to the magical power of the Lord Liṅgarāja but also mentioned the merits to be accrued by visiting the other Śiva-liṅgas present in the different temples of this kṣetra.

Lord Śiva in the Liṅgarāja temple is known as Tribhuvaneśvara as well as Koṭiliṅgeśvara. There is the excellent bull, the embodied form of Lord Śiva and the Lord is pleased with him who adores the bull. The goddess Sāvitrī is present behind the shrine of Koṭiliṅgeśvara in the south-east direction and one who pays a visit to her gets his desired object. In its vicinity there exists the Lord Gaṇeśa, Caṇḍeśvara, Pārvatī and Kārtikeya and by paying a visit to whom one is endowed with riches. Lord Śiva in this kṣetra is undoubtedly the embodiment of Brahman. By paying a visit to the Lord with devotion one is absolved from the sin of murdering a brahmin and attains liberation. Even the eatables offered to Lord Śiva are very sacred and have the capacity of removing sins.

As stated earlier the Ekāmra-kṣetra is famous for temples and liṅgas. So here an attempt is made to glorify only some of the important divinities of this kṣetra as described in *KS*.

(i) Vāsudeva

Before describing the efficacy of different Liṅgas the author sings the glory of Lord Viṣṇu. It is described

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in the text *KS* that in the tretāyuga Lord Śiva while in Vārāṇasī once told Nārada about his intention of not staying there any more as it has become overcrowded and not fit for penance[1]. Further, when the Lord asked the great sage to tell him about the secret and excellent spot, Nārada referred to the sacred Ekāmra forest where resides the famous Lord Viṣṇu (Vāsudeva), the husband of Lakṣmī along with Ananta[2]. The god Ananta always abides by him (Vāsudeva) along with Lakṣmaṇa, Rāma, Kṛṣṇa and Balarāma[3]. Having abandoned Vaikuṇṭha the Lord Viṣṇu decorated with different ornaments resides in the Ekāmra forest. Thus the author of *KS* has referred to the fact that before the advent of Lord Śiva, Lord Viṣṇu existed in the Ekāmra forest which does not perish even at the time of deluge[4].

The temple now famous as Ananta-Vāsudeva is situated in the extreme end of the Bindusarovara and Lord Viṣṇu always resides here for the protection of Lord Śiva[5]. The entrance of the temple compound facing the west is in front of the central bathing ghāṭa of the Bindusarovara. By paying a visit to Lord Viṣṇu and Balarāma even the cheats, villains and atheists attain liberation. Here in this Ekāmra-kṣetra a man of righteous or sinful deeds goes to the land of Vaikuṇṭha by visiting the Lord Vāsudeva, who is no other than the Supreme Brahman.

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1. *KS.* 11.8-9
2. Ibid, 11. 13-15.
3. Ibid, 11. 19.
4. Ibid, 14. 13.
5. Ibid, 11. 16.

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(ii) Brahmśvara

The liṅga known as Brahmeśvara is present in the holy Ekāmra forest. The temple is situated at a distance about a mile to the north east of the Liṅgarāja temple. It is described in the Ekāmra-Purāṇa that Śaṅkara once requestd Brahmā to erect a temple at a certain distance to the north east of the temple of Liṅgarāja where upon the temple was constructed by Viśvakarmā in obedience to Brahmā's injunctions and hence became famous by the name Brahmeśvara or the lord of Brahmā[1]. This fact known from an inscription originally attached to this temple but now lost is that, it was built to enshrine a liṅga called Brahmeśvara by Kolāvatī the mother of Somavaṁśi king Uddyotakeśarī at a locality known as Siddha-tīrtha in Ekāmra[2].

Our text *KS* does not describe in detail about the temple or the Lord therein. But it only refers to the fact that a person just by paying a visit to this liṅga (Brahmeśvara) attains the world of Brahman and this indicates it's importance from the point of view of sanctity[3].

(iii) Sūkṣmeśvara and Kapileśvara

The temple of Sūkṣmeśvara is present in the south-east quarter of this holy Ekāmra-kṣetra and the shrine of Kapileśvara is there towards the western quarter of Lord Sūkṣmeśvara. In the southern direction of Sūṣmeśvara temple if a man offers a ball of rice in honour of his deceased ancestors he saves them from

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1. *EP.* 14. 54-77
2. *Journal of the Royal Asiatic Society of Bengal* Vol. XIII, 1947, pp. 63-73.
3. *KS*, 14. 47.

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going to hell. The notable temple of Kapileśvara is situated at a distance about a mile to the south of Liṅgarāja and the Lord is also famous in fulfilling all the desires of his devotees"[1]. However, the Ekāmra-Purāṇa devotes almost thirty two verses in describing the origin of this liṅga known as Kapileśa. It refers to the fact that both the Liṅga and the tīrtha were created by the effect of the austere penance of the sage Kapila.

(iv) Rāmeśvara

The shrine called Rāmeśvara is present to the north of the temple of Viṣṇu at a distance of a little more than a mile from the great temple of Liṅgarāja and also by the side of the road leading to the station. It is said that this liṅga was previously adored by Lord Rāmacandra[2]. This fact is vividly described in the *Ekāmra-Purāṇa* in almost three chapters i.e. from fifty to fifty three. In the chapter fifty we find the description that with the permission of the sage Vaśiṣṭha Rāmacandra went to the Ekāmra-kṣetra, worshipped the lord with devotion, constructed a temple for the lord which later on became famous as Rāmeśvara. Our text *KS* only refers to the sacred nature of this temple and describes about the hermitage known as Rāmacandrāśrama, very beautiful with different trees and crowded with birds and animals.

(v) Mukteśvara and Siddheśvara

In the holy land of Ekāmra the temple of Mukteśvara is present half a mile to the north east of the Liṅgarāja temple. The liṅga of Mukteśvara destroys the sins of a

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1. Ibid, 14. 50-57.
2. Ibid, 15.2.

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person and grants him liberation, who gets a view of him. The temple of Siddheśvara is situated on the north west of the compound of Mukteśvara. The holy hermitage known as Siddhāśrama crowded with sages looks beautiful with different varieties of pleasant plants and different kinds of birds"[1]. The glory of the Lord Siddheśvara and the construction of the temple are described in the *Ekāmra-Purāṇa* through a myth[2]. But the text *KS* is silent about the myth and only describes the sacred nature and the magical power of the lord, in removing the sins of a person who gets a view of the Lord Siddheśvara.

(vi) Indreśvara

The text KS again describes about the shrine of Indreśvara which is present at a distance of 280 cubits in the eastern direction of the Lord Siddheśvara. Further, it refers to a legend in which it is described that in the ancient time while Indra was performing a sacrifice in the Ekāmra-kṣetra the demons created obstacles. Indra had no other way than to fight with the demons but was defeated. Then he took refuge with Lord Śiva and as a result Lord Śiva along with Viṣṇu went to the spot, killed the demons, granted a boon to Indra and disappeared. Thereafter Indra worshipped Lord Śiva in the form of a Liṅga which afterwards became famous as Indreśvara[3]. The shrine of the Lord Indreśvara is very beautiful with all kinds of trees and person who with devotion worships the Lord goes to the highest abode.

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1. KS, 15. 12-15
2. *EP*, 18. 3 -34.
3. *KS*, 15. 32-39

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(vi) Kedāreśvara

The temple of Kedāreśvara is situated to the south of Siddheśvara. The lord therein is also known as Dakṣiṇāmūrti[1]. The mother of the three worlds in the form of goddess Gaurī is present in that very place and fulfils all the desires of her devotees. One episode relating to the Kedāra Kuṇḍa is also found in *KS* from which it appears that Kedāreśvara is the Dakṣiṇamūrti liṅga worshipped by the mountain Himavat and goddess Gaurī, his (Himalaya's) daughter. The episode[1] refers to the famous sacrifice of Dakṣa where Śiva was not invited and goddess Dākṣāyaṇī (daughter of Dakṣa) knowing the humiliation of her husband entered into the fire.

It further refers to the same old story of the marriage of Śiva and Pārvatī and the birth of Kārtikeya. It again adds that with the suggestion of Nārada, Śiva went to the sacred Ekāmra forest and resided there assuming the form of a phallus which is no other than the Kedāreśvara of the present time. This place is very sacred and famous as the purifier of three worlds.

Apart from these famous divinities the text refers to the shrines of Bhāskareśvara, Megheśvara, Gokarṇeśvara, Swarṇajāleśvara, Svarṇakuṭeśvara, Āmrātakeśvara, Madhyameśvara, Ugreśvara and Yameśvara. Further, the text refers to the sacred nature of these divinities and by visiting and adoring them with care a person becomes free from all sins and attains the abode of Kailāsa.

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1. Ibid, 16. 1-3
2. *KS*, 17. 18-79

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3. Sacred places of this kṣetra

This Ekāmra-kṣetra is not only famous for the temples but also for different sacred spots including both water sources and holy trees. People on different occasions take resort to these sacred places famous as tīrthas. Like a true *Sthalapurāṇa* KS describes the holy nature of the tīrthas through myths revealing the glory and glamour of Lord Śiva. Although a large number of tīrthas through myths are present in this kṣetra some of the significant water sources and holy trees are described below :

(i) Water Sources

(a) Bindusarovara

This is one of the important and famous tīrhas present in the Ekāmra-kṣetra. Regarding the origin of this Bindusarovara our text *KS* refers to the myth that Lord Śiva with the permission of Viṣṇu pierced the rock and water in drops flowed from that spot. As all the important tīrthas of three worlds, seas and rivers contributed drops of water to this lake, it came to be known as Bindūdbhava or Bindusarovara[1]. The myth relating to the origin of this tīrtha in the *Ekāmra-Purāṇa* is narrated by Śiva to Pārvatī. That text *Svarṇādri-Mahodaya* refers to the fact that after killing the demons Kīrti and Vāsa, goddess Pārvatī being extremely tired and thirsty was lying on the ground and asked for water to quench her thirst. Then Śiva pierced a rock by the sharp trident from which water drops flowed. In details it describes how the other important tīrthas contributed drops to this lake which received the name Bindusara[2]. *Ekāmra-Candrikā* also in brief describes that Lord Śiva dug a lake and ordered

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1. Ibid, 12. 3-9
2. *SM*, 11. 10-77

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all the tīrthas to contribute drops of holy water and as such the lake gets the name, Bindusara[1]. Text *KS* (XII. 12-21) devotes only ten verses in describing the glory and the sacred nature of this Bindusarovara, beautiful with flights of steps. A man after taking a dip in this lake and getting a view of the Lord Śiva, is released from all sins and attains success.

(b) Devīpādaharā

This is situated on the east of the temple of Liṅgarāja. According to *KS* as Lord Śiva exists on the feet of the goddess Pārvatī it is known as Devīpādaharā[3]. Again in the eighteenth chapter through the description of the episode of Kīrti and Vāsa it declares that the sacred pool orginated from goddess Pārvatī's feet which crossed the two demons. A man who takes a dip in this sacred tīrtha, bereft of all sins secures imperishable rewards.

(c) Kapila-Kuṇḍa

This sacred pool is present in the precincts of the shrine of Kapileśvara. the *Ekāmra-Purāṇa* refers to a myth relating to Kapileśvara and Kapila-kuṇḍa[4]. In the days of yore the sage Kapila practised penance in the Ekāmra-kṣetra. The gods unable to dissuade him from the observance of penance were rather pleased and granted him three boons. As a result, the sage prayed Śiva to appear there as a liṅga, to create a Kuṇḍa and to build a temple for Śiva. All his desires were fulfilled and further the lord named the liṅga as Kapileśvara and the tīrtha as Kapila kuṇḍa. Like *Ekāmra-Candrikā*. *KS* is

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1. *SM*, 11. 10-77.
2. *EC*, Prakāśa 1.2.
3. *KS*, 12. 23-24.
4. *EP*. 42. 14-50

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silent about the myth and only refers to the name of the tīrtha and liṅga. *KS* further adds that one who pays a visit to this sacred pool and takes a dip there, attains imperishable religious merits.

(d) Pāpanāśana-pool

It is situated to the east of the Yameśvara temple and has flights of stone steps. *Svarṇādri-Mahodaya* refers to a myth (9.7-69) which describes the sacred nature of the tīrtha as well as the origin of Mitreśvara and Varuṇeśvara in it's vicinity. *Ekāmra-Purāṇa* in chapters 39 and 40 describes the myth in a systematic manner by way of narrating the glory of Pāpanāśana by Lord Śiva to a brahmin named Sujyoti. However, the myth tries to emphasize on the problem of rebirth and sanctity of the Pāpanāśana-tīrtha.

KS without giving any reference to the myth simply describes the sacred nature of the tīrtha and refers to the shrines of Mitra and Varuṇa. It also mentions about Lord Īśāneśvara present in the southern direction of the Pāpanāśana-pool. A man who takes a dip in this pool on the eighth day of the dark fortnight of the month of Mārgaśīrṣa., becomes free from all his sins.

(e) Aśoka-jhara

This pool present in the western direction of the liṅga Rāmeśvara is also known as Rāmeśvara-tīrtha. In the *Ekāmra-Purāṇa* it is described that with the request of Rāmacandra, Śiva was satisfied and the *kuṇḍa* known as Rāmeśvaratīrtha originated from the sacrifice performed by Rāmacandra[1]. *KS* does not refer to any myth but mentions that this Aśoka-jhara originated from the great

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1. *EP,* 53. 34-39.

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sacrifice. It further describes this pool as the dispeller of all sins and he who meditates on Lord Śiva and takes a dip specially on the eighth day of the bright fortnight is never tainted in sins.

(f) Kedāra-kuṇḍa

This holy tank of pure water is situated in the precincts of Lord *Kedāreśvara*. The text refers to the fact that in the older days this *kuṇḍa* was dug out with the favour of goddess Gaurī and looks distinguished with a flight of steps. Further, it adds to the magical power by describing that a man who drinks the water of this pool gets liberation.

(g) The river Gandhavatī

According to *KS* out of devotion to Lord Śiva and for the purification of the three worlds, there in the precincts of the mount Svarṇakūṭa the mount Himavat released the river Gaṅgā by the name of Gandhavatī[1]. This river Gandhavatī of the Kali-age was known as Bhāgirathī in the kṛta-age, Jāhnavī in the Tretā-age and Haripādajā in the Dvāpāra-age[2]. The text again refers to the ten streams of the river Gaṅgā viz, Godāvarī, Gomatī, Kṛṣṇā, Punahpunā, Brāhmī, Revā, Kāverī, Vaitaraṇī, Jāhnavī and Gandhavahā. There are many Śiva-liṅgas on the bank of this sacred river Gandhavatī known as Parjaneśvara, Brahmeśvara, Bhīmeśvara, Sūkṣmeśvara, Āmrātakeśvara and Madhyameśvara. This river has the magical power of bestowing liberation to the people who take a dip here. Even by listening to the glory and greatness of the river Gandhavatī which was narrated by

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1. *KS*, 17.6-20
2. Ibid, 17.58

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the great sage Nārada to the other sages a man becomes free from sins and gets his religious merit enhanced.

(h) The river Puṣpabhadrā, Dadhisravā and Prācī

We find the description of the river Puṣpabhadrā in the twentieth chapter of *KS* (XX, 10-36). It is no other than the river Kṛṣṇā, a branch of the river Ganges. The river flowing to the eastern sea is very holy, gives liberation and bestows all sorts of fortunes to the person who takes a dip here. *KS* (XX, 37-40) again refers to the fact that river Dadhisravā flowing in the vicinity of Ekāmra-kṣetra is the daughter of Puṣpabhadrā. It was made to flow by the sage Dadhicī for the purpose of penance. A virtuous man taking a bath here gets his desired object.

The river Prācī known as invisible Sarasvatī flows in the eastern direction of the Lord Śiva and is also famous as Prācī-Sarasvatī. The river is auspicious and bestows all the religious merits to a person who takes a bath here[1]. There are images of Lord Śiva on the bank of the river Prācī located in a gap of every two miles. It is also mentioned in *KS* that the confluence of three rivers viz. Puṣpabhadrā, Dahisravā and Prācī is very auspicious.

(ii) Holy Trees

The sacrd Ekāmra-kṣetra looks beautiful with different kinds of trees. Besides the sacred Kalpa tree present in the vicinity of the Liṅgarāja temple, the text *KS* refers to two important holy trees of this kṣetra.

(a) The Āmalaka Tree

The tree is present to the right side of Liṅgarāja. *KS* refers to the fact that Lord Śiva had planted this tree

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1. *KS*, 20. 40-45.

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with a view to infusing confidence in to the non-believers[1] The fruit of this tree is very dear to Lord Śiva as well as Lord Viṣṇu. This tree has such magical power that even the greatest sinners who give up their bodies under this Āmalaka tree, attain liberation.

(b) The Tiktaśāka Tree

The description of this holy tree is found in the chapter thirteen of our text *KS* through an episode. In the days of yore there was a fierce battle between the gods and demons, where the gods were defeated. Indra with the advice of Bṛhaspati went to the Ekāmra forest, practised austerities under the Tikaśāka tree i.e., the tree with bitter leaves. Śiva was pleased with his penance and ordered him to challenge all these demons to a fight in the Ekāmra forest. As a result Indra went to heaven, invited all the gods, fought with the demons in the Ekāmra forest and killed all the prominent demons. Indra having practised severe austerities at the root of this tree, killed the demons and the tree happened to be very glorious and the bestower of great success.

4. Vratas and Festivals observed in this kṣetra

In the holy Ekāmra-kṣetra many festivals are celebrated in honour of the Lord Śiva. A *yātrā* is so called as on this occasion the movable image of the deity is taken from the main shrine to another place accompanied by various forms of instrumental music and procession. However, the *Vrata* is a mental resolve with which a person worshipped a deity in a particular day or a month to achieve the desired object. The *Ekāmra-Purāṇa*, *Svarṇādri-Mahodoya* and *Ekāmra-Candrikā*

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1. *KS*, 13.19.

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describe fourteen main festivals of this Ekāmra-kṣetra whereas the text *KS* only refers to the seven important festivals and one famous *Vrata* of the Lord Śiva.

(i) The Cāturmāsya-Vrata

We find the description of this *vrata* in the eighteenth chapter of the text *KS* (XVIII, 27-24). One who wants to observer this *Cāturmāsya-vrata*, should form the resolution (Saṁkalpa) on the tenth day of the lunar fortnight in the month of Aṣāḍha. But before that i.e., on the ninth day he should visit eight sacred places (Aṣṭa-tīrtha) after praying for the permission of Lord Vāsudeva. These are Bindusarovara, Pāpavināśana-tīrtha, river Gaṅgā-Yamunā, Koṭī-tīrtha, the pools near Brahmeśvara, Megheśvara, Alābuka-tīrtha and Aśoka-jhara. Wearing the ring of *kuśa* grass on the fourth finger and concentrating on Lord Śiva in mind a devotee should reach the above cited tīrthas one after the other and uttering the mantra of six syllables (*Oṁ namaḥ śivāya*) and taking the permission of Lord Śiva should take a dip in each of the tīrthas. On the tenth day he should visit a devotee of Lord Śiva and in the night should sleep on the earth spreading *kuśa* grass over it. On the eleventh day of the bright half of the lunar fortnight taking the permission of Viṣṇu and adoring Gaṇeśa he should go to the vicinity of Ekāmreśvara. Since then he should take a bath daily in the Bindusarovara and have a view of Lord Śiva. He will observe this *vrata* for four months. The author of *KS* refers to the fact that one who performs this *vrata* in the above manner, attains liberation.

(ii) Prathamāṣṭamī

Among the seven festivals or *yātrās* described in the nineteenth chapter of *KS*, Prathamāṣṭamī is the first

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one. In ancient time Lord Śiva promised Lord Varuṇa to proceed to his vicinity on the day of Prathamāṣṭamī. Accordingly in the dark half of the month of Mārgaśirṣa the Lord Śiva starts on piligrimage. The Brahmins carry a small image of Candraśekhara to the Pāpanāśinī-tīrtha. There the lord is bathed, dressed with new clothes and is worshipped with a special formula and again is brought back with equal pomp and ceremony.

(iii) Māgha-Saptamī

This is celebrated on the seventh day of the bright half of the month of Māgha. The image of the lord is carried to the temple of Bhāskareśvara and after the specific formalities of bathing, clothing and worshipping, the lord is again brought back to his usual abode.

(iv) Kapila-yātrā

This festival is observed in the first Saturday of the bright half of the month of Phālguna. The image of the lord is carried to the temple of Kapileśvara and there the lord is entertained with dance and music. There he, who worships the lord after taking a dip in the pool of Kapila, becomes free from sins.

(v) Aśokāṣṭamī

This festival is celebrated on the eighth day of the first half of the month of Caitra. The text *KS* describes that according to the commitment of Śiva before Rāmacandra the lord is carried to the temple of Rāmeśvara by a chariot. There he remains for five days. He, who sees the lord in the chariot is released from sins like the murder of a Brahmin. This festival has some resemblance with the car festival of Lord jagannātha. But the main difference is that while Jagannātha makes a *Vāhuḍā-yātrā* (i.e., a return journey) on the same chariot,

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the chariot of Bhubaneśvara never returns. In this festival the lord is carried on a chariot instead of a palanquin as in the case of other festivals.

(iv) Damanabhañjikā-yātrā

This festival is observed on the foureenth day of the bright half of the month of Caitra. The image of the lord is carried to a platform in front of the temple Tīrtheśvara existing to the east of the Bindusarovara. There he takes his seat amidst usual rejoicing and he who adores the Lord with Damana flowers, goes to the abode of Śiva.

(vii) Paraśurāmāṣṭamī

As per the commitment of Lord Śiva to Paraśurāma this festival is conducted on the 8th day of the waxing moon in the month of Āṣaḍha. The image of the Lord is carried to the temple of Paraśurāmeśvara and adored with flowers, incense, music and dance.

(viii) Yama-dviṭiyā

On the second day of the bright half of the month of Kārtika the Lord goes on a pilgrimage to the vicinity of Yameśvara which is known as Yamadviṭiyā-yātrā. The Lord fulfils the desire of a person who adores him in his temple. Again the lord is brought back with much pomp and ceremony.

From the above description of the Hara-kṣetra as depicted in *KS* it is revealed that this kṣetra is the most developed centre of Hari-Hara cult in Orissa. Here the sanctity of this kṣetra is highlighted through the description of various anecdotes connected with the sacred places, water reservoirs and holy trees. Further, the *yātrās and vratas* described here have played an important role in bringing harmony to the society as these are not only connected with the religion alone but also with the socio-cultural life of the Hindus.

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CONCLUSION

The Purāṇas have been treated in India as encyclopaedias for all people with regard to religious practices of Hindus in ancient and medieval India. Though some of the Purāṇas are of much earlier date there are a few extant Purāṇic works of late origin shedding flood of light on the development of religious beliefs and practices of different regions. These are called *Sthalamāhātmyas.* Further, these *Sthalamāhātmyas* narrate the greatness of the ancient sacred sites and their associates like mountains, forests, lakes and the specific ponds.

The *KS* is one such *Sthalamāhātmya* in the field of Purāṇic literature of Orissa. There are other historically important works of similar nature composed in short intervals of time, which include *Mukti-Cintāmaṇi,* Ekāmra-Purāṇa, *Ekāmra Candrikā, Svarṇādri-Mahodaya, Prācī-Māhātmya, Arka-kṣetra-Māhātmya* and *Virajā-kṣetra-Māhātmya* etc. In twenty one chapters *KS* narrates the sanctity of various placs, mountains, forests and water reservoirs called tīrthas to which people visit for self-purification and redemption from their sins. Orissa, a land of religion, a region known for peace, tolerance and religious syncretism is a proud possessor of a number of sacred places like the Kṛṣṇa -kṣetra at Puri, the Arka-kṣetra in the Maitreya forst at Koṇārka, Pārvatī-kṣetra at Jajpur, Śaiva-kṣetra at Kapilāsa in the district of Dhenkanal and the famous Ekāmra-kṣetra in Bhubaneswar, the new capital of Orissa.

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As *KS* represents a glorious record of the then socio-cultural heritage of ancient Orissa, its critical edition was a long felt desideratum. Therefore a search was made to locate the MSS of *KS* and representatively six MSS were utilised for this critical edition. Besides these basic sources, some other works were also consulted by way of testimonia. One of them is a printed text entitled *Kapila-Purāṇa* edited by Krishnamani Tripathy on the basis of a single MS preserved in the Sarasvati Bhavan library of Sampurnananda Sanskrit University in Varanasi. Another printed text entitled *KS* published by Later Ratnakar Gargabatu from Dutta Press, Cuttack in 1928 was of much help in settling some of the readings. Further, there are two other works of the same title, each based on single MS composed in Oriya script. These are edited by Mamata Mishra and Jagabandhu Padhi respectively from Bhubaneswar and Puri. More recently in 1999 an interesting work in Oriya script under the same title has come to our notice. It claims to be the second part of the *KS* based on a single MS procured from Kantilo. In 21 chapters (Chs 22-42) it describes places of pilgrimage with various anecdotes attached to them. The summary of the whole work in Oriya language is annexed chapterwise at the end of the text. This text, however, appears to be composed later by someone other than the author of our text.

Regarding the name of the author various doubts have been raised as the author of the text is silent about him like most of the writers of Purāṇic literature. However, finally it has been surmised that the author of our text might have been the famous Pāśupata teacher of lakulīśa lineage. Although any decision on the date of many

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Sanskrit authors is a vexed problem and the issue becomes more complicated particularly when it is a Purāṇic text, it is concluded that the text under discussion cannot be dated later than the middle part of the 16th century A.D.

People all over India and abroad have been attracted by the magical effect of the four kṣetras described in our text. The most notable feature of the Puruṣottama kṣetra as referred to by *KS* is that it spreads the message of equality among all the sections of the people of the society. The people here partake of the food offered to the Lord irrespective of caste, colour and creed. *Puruṣottama-Māhātmya* in its thirtyeighth chapter highlights the efficacy of the *naivedya* (the food) offered to the lord. In course of narrating different sacred spots of the Puruṣottama-kṣetra, one comes across the description of a number of Śiva-shrines. This refers to their subordinate position in comparison with the presiding deity of this kṣetra. Thus it is evident that in course of time Śaivism has receded from its earlier position and though its rightful place has been replaced by Vaiṣṇavism these shrines have not lost their importance altogether. It is quite clear from the description of the festivals and the march of the Lord of this kṣetra along with other Śiva images.

A close study of the Arka-kṣetra as described in *KS* reveals the fact that a deliberate attempt has been made here to revive the glorious tradition of Sun-worship. Earlier it was neglected by the people of Orissa who were dominated by the influence of Vaiṣṇavism and Śaivism. Borrowing the ideas of different Purāṇas like *Śāmba*, *Brahma* and *Bhaviṣya*, the author of the text describes the miraculous healing power of the Sun-god

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and praises the manifold activities of the deity through the Śāmba-episode. It refers to the twentyone holy names of the Sun-god and all these are very important as they denote the powers of the deity.

The description of the *Pārvatī-kṣetra* as found in *KS* appears to be an elaboration of the version of Brahma-Purāṇa with the addition of the glorification of different deities and tīrthas present in this place. Though it is popular as a Śākta-pīṭha, by associating it with the legend of Gayāsura, a devotee of Viṣṇu, it also becomes famous as a Pitṛtīrtha and a tīrtha of Vaiṣṇavite nature. The different Śiva-liṅgas found in this kṣetra indicate the spread of Śiva cult in the Virajā-kṣetra.While highlighting the efficacy of this sacred kṣetra *KS* not only describes the glory of Virajā but also devotes a number of verses for the glorification of different Śivaliṅgas like Ākhaṇḍaleśvara, Mukteśvara and Trilocana. It also describes the glory of Varāha-mādhava indicating the influence of Vaiṣṇavism. All these facts reveal syncretism of the three cults viz., those of Śiva, Śakti and Viṣṇu in the Virajā-kṣetra.

The author of *KS* has presented a very beautiful sketch of the Hara-kṣetra (i.e., Ekāmra-kṣetra) which is no other than the temple town Bhubaneswar of modern times. This sacred place covered with millions of liṅgas in ancient stone temples attracts pilgrims and visitors who come from all parts of India to pay homage to the numerous deities. The overwhelming sanctity of this kṣetra is due to the presence of the majestic temple of Liṅgarāja as well as the hundreds of shrines devoted to Śiva-worship. From the early medieval period Tribhuvaneśvara or Liṅgarāja is worshipped as the

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presiding deity of the Ekāmra-kṣetra. Due to the influence of Pāśupata sect, this kṣetra has been well known as a flourishing centre of Śaivism. *KS* in the eleventh chapter refers to the fact that Viṣṇu was the presiding deity in the Ekāmra-kṣetra and his predominace was replaced by Lord Śiva when he came and resided here with the permission of Viṣṇu. This shows that originally Ekāmra was a place of Vaiṣṇavism and later Śaivism was allowed to exist here under certain compelling situations. No doubt the Ganga rulers patronised Viṣṇu-worship and Vaiṣṇavism acquired prominence during the Gaṅga period. Hence, as a leading cult in Orissa Vaiṣṇavism was pushed into the forefront relegating Śaivism into background. However, the Śaivaities continued to fight for the survival of the Śiva-cult and in order to draw the attention of the common people many such Śaivaite texts were composed by way of mystical and mythical glorification of Śaivism. A conciliatory attempt was made in the process and with the amalgamation between the two sects, Liṅgarāja was treated as Harihara and this led to significat changes in the rites and rituals of Śiva-worship. Even the eatable (*Mahāprasāda*) offered to Lord Śiva, which in the beginning was not acceptable by all, gradually became very sacred. As described in *KS* even all the gods were intent upon taking the eatables offered to Lord Śiva who is a part of the embodied form of Viṣṇu. Further, as a devout Śaiva the author has described the glory of another Śaiva-kṣetra i.e., Kapilāsa in the Dhenkanal district of Orissa. Lord Śikhareśvara, the presiding deity of this kṣetra is worshipped here as the dispeller of all sins and the bestower of liberation.

Among the four important Sthalapurāṇas dealing

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with the glorification of Ekāmra-kṣetra, the *Ekāmra-Candrikā* serves as a guide book for pilgrims and it does not describe the places and their environs in details. The *Ekāmra-Purāṇa* and the *Svarṇādri-Mahodaya* vividly describe the temples and the sacred places of this kṣetra through various myths and legends. However, our text *KS* not only narrates the shrines and sacred places of the Ekāmra-kṣetra but also goes one step ahead by highlighting the glory of the Puruṣottamakṣetra, Arka-kṣetra and also the Pārvatī-kṣetra simultaneously. This indicates the intention of the author to bring harmony among the devotees of the four different cults. *KS* also throws considerable light on the traditions, customs and festivals of these four kṣetras and above all the approach of the author to display these facts is more religious and cultural than historical.

While concluding the text our author has laid emphasis on the essence of true knowledge leading to the attainment of liberation as the final goal of life is to release oneself from the fetters of *Karman.* The identity of Hari and Hara is established here by referring to Lord Śiva as the essence of Nārāyaṇa who actually grants emancipation. Thus the syncretism of Śaivism with Vaiṣṇavism is complete with the following declaration by the author.

harir yathā jagannāthas tathāhaṁ jagatāṁ patiḥ/
āvayor antaraṁ nāsti ākāśe pavano yathā//

(KS, 21.12)

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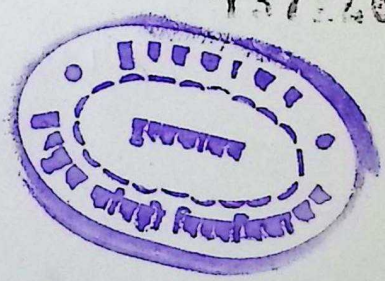

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